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आ नो भद्रः क्रवो यन्तु दिव्यतः

Let noble thoughts come to us from every side

Rigveda 1-82-i

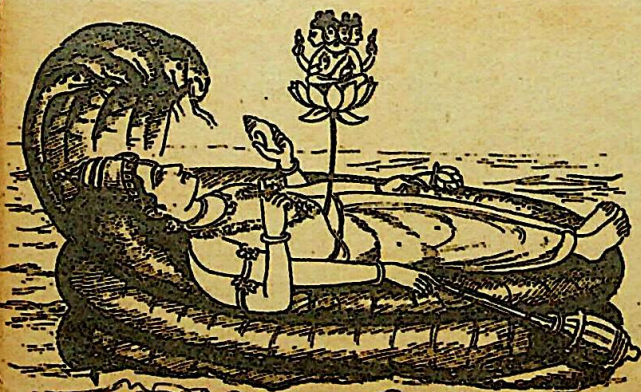


PRAYER

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै
नारायणायैति समर्पयामि ॥

Whatever I do by my body,
speech, mind, senses, intellect,
soul, or by the bent of my nature
— all that I dedicate to the
Supreme Narayana.

— A Common Prayer





"Our compliments to the match-makers."

Weddings are such sweetly sentimental occasions. Pat and I can always sense the happiness of a well matched couple. We congratulate those who brought them together. Just as we compliment the makers of Gwalior Suiting. They are a perfect match for Pat's exacting taste.

— SHARMILA



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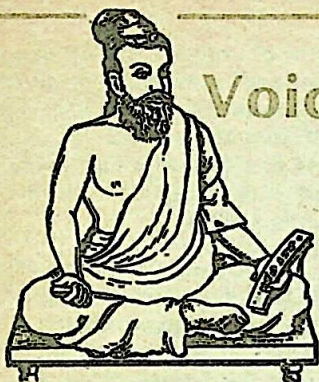
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Voice of Wisdom

Penance consists in the fortitude with which the pain that falls to one's lot is borne and in the avoidance of causing pain to sentient beings. This is the substance of penance, nothing else.

☆☆☆

Blessed is he who is qualified for penance. To those who undertake it without being truly qualified penance is mere profitless travail.

☆☆☆

Those who have not renounced the worldly life must have perhaps kept out of the order of ascetics only to be able to look after those who undergo privations for penance's sake.

☆☆☆

The gold in the furnace shines the more it is in the fire. So do they who suffer in order to chasten their spirit, shine the more resplendently for the pain that they willingly bear.

☆☆☆

He who has acquired mastery over his self is the object of universal worship.

— From Tirukkural, A Tamil Classic

DIVINE INTEGRATORS: 2

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

*Whenever there is a decline of
righteousness and rise of unrighteousness,
O Bharata (Arjuna), I body Myself forth.*



Basavaraja
(12th Century)

BASAVARAJA is not called the founder but the reformer of Virasaiva Lingayat cult. He was the Chief Minister under a small Prince during his youthful career but the court intrigues proved very disgusting for a

straightforward person like him. Basava was taken to be an incarnation of Nandi, the vehicle of Siva. He was ably assisted by his nephew, Channa Basava, in all the religious reforms he undertook.

Basava was born in a village, Bagewadi about 25 miles from Bijapur in Mysore State. At an early age he attained proficiency in the Shastras and excelled in religious discussions, adopting the Socratic way in his harangues. He took the Virasaiva *diksha* from an eminent saint of his times, whom he worshipped with great zeal. The Guru blessed his new disciple and predicted a great future for him.

Basava gave up his family, turned a recluse and wandered spreading the Virasaiva sect, introducing a new form of worship of Siva amongst the masses. He was responsible for converting many atheists by his alchemy of faith, and preached love of all people. He performed many miracles, which were recorded by the contemporary Telugu poet, Palakariki Somananth in his *Basava Purana*.

Basaveshwara, as he is most endearingly known in Kar-

nataka, is a great reformist force, standing very favourable comparison with Protestantism in the West. In his appeal to the people, he wanted all recondite Sanskrit expressions and scholarly statements to be removed and people addressed and spoken to in a language that could go directly to their hearts. His *vachanas* are famous all over Karnataka and they have been set to music and sung by supreme artists.

The humanitarian zeal that characterises Basava's teaching, his great concern for humanity and his greater concern with the "here and now" rather than in something "hereafter", are things that cannot miss anyone's attention.

An elaborate philosophy is woven around his teachings and the many strands of his Bhakti and Siva cult. His cult of Siva *sharana* is well known in Karnataka. *Kudala Sangama*, his *Ishta Devta*, resounds through the songs and sayings composed by him and many other followers of his.

Indian tradition quotes a passage from Basava which is characteristic of his extraordinary way of thinking as it is so very persuasive:

"A lamb brought to the slaughter house eats the garland of leaves with which it is decorated... A frog in the mouth of a snake desires to swallow the fly flying near its mouth. Such is our life. The men condemned to die, drink milk and ghee..."

"He who knows only the *Gita* is not wise nor is he who only knows the sacred books. He only is wise who trusts in God."

"When they see a serpent carved in stone, they pour milk on it. If a real serpent comes, they say 'kill, kill'."

"To speak Truth is to be in heaven, to speak untruth is to continue in the world of mortals. Cleanliness is heaven, uncleanness is hell."

"Sweet words are equal to prayers. Sweet words are equal to all penances. Good behaviour is what pleases God.. kindness is the root of all righteousness. Those who have riches build temples for Thee. What shall I build? I am poor; my legs are pillars, this body of mine is Thy temple!"

His message to posterity comes like a beacon-light.

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An Active Life and God-realization — 2

Swami Mukhyananda

THAT an active life is not inconsistent with God-realization, either as a means to it or as a result of it, is clearly shown by the Gita.

However, we must never forget that activity is a way of life and not the goal of life. Activity is a means and God — or Self-realization is the goal, where activity finds its fulfilment. "All work ends or finds its fulfilment in Knowledge," says the Gita — *Sarvam karma akhilam jñane pari-samapyate* (IV. 33).

God-realization is the goal of man because Divinity is our true

eternal nature, immortal beyond birth and death, and the abode of peace and bliss, while our temporal association with the body is afflicted with limitations and the pairs of opposites (*dvandva-s*) such as pleasure and pain, life and death, health and disease, beauty and ugliness, youth and old age.

Nature of God & God-Realization

We must have a clear idea of God and God-realization. Very often people think of God as an Almighty Person who, sitting in some Heavenly Abode, rules the universe. We have to please

Him with our good deeds, obedience to His will, and prayers etc. and be in His good books.

This may be all right as a beginning in religious life. As long as we are body-conscious, we can think of God as a Person with all blessed qualities only. But God has His trans-personal aspect as the all-pervading Spiritual Truth hidden in the Heart of all beings and entities, whom we can discover in ourselves by properly oriented efforts.

We have to advance from the Personal and the defined to the trans-personal and the universal, and understand the true import of God-realization as indicated in the truly spiritual scriptures (**Sat-Shastra-s**) and the lives of the realized saints.

The Upanishads again and again declare that God is the Infinite Spiritual Reality which is of the nature of Pure Existence-Conscious-Bliss, — **Ananta-Sat-Chit-Ananda Brahman** — ⁽¹⁾ and it is in the Heart of all beings as the ever-present intimate inner Self or Atman.⁽²⁾ The whole universe too is nothing but a manifestation of the all-pervading Supreme Brahman (**Brahman eva idam vishvam idam varishtam** — **Mundaka**

Upanishad, II. 2.11).

As such it is not necessary to go anywhere in search of God, who is equidistant to all everywhere, i.e. He is the nearest of the near as our very inmost Self. We have to look within the order our external life in terms of our own inner higher nature. Every type of activity we are engaged in can be transformed into a means of God-realization or manifestation of our Divinity within if we do it in a spirit of dedication and worship. Says the **Gita** (XVIII. 46): "From whence is the evolution of the universe and its beings, by whom all this universe is pervaded, worshipping Him **with one's own duty**, a man attains Perfection." It does not put any restriction on the type of work one should perform, nor does it stipulate that a person professing a particular religion alone will attain Perfection, but Man as such. Its message is universal to mankind as a whole irrespective of time or place.

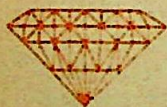
The **Gita**, which emerged in the midst of life's intense activity, is a perennial guide for us to live in God and conduct our activities of life with poise and equanimity, whatever be the cir-

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cumstances of life and environment. Gandhiji, who was intensely active in public life, always relied on the Gita for guidance.

What is God-realization or attaining Perfection according to the Gita? Is it a vision of some divine form and going to a heavenly place after death? The vision of a divine form may be there if one's inclination and *sadhana* is in that direction, or as in the case of the *vishvarupa-darshana* (the vision of the Universal Form) by Arjuna, it may be conferred on a *sadhaka*. It is not that the infinite Divine which manifests all the universe and its beings with names and forms cannot appear in a particular Divine Form meditated upon by the devotee. Several great saints had visions of Divine Forms and Sri Ramakrishna in our own times had several vivid visions of Divine Forms. But the genuineness of a divine vision is attested only if it transforms the life and character of the person: He sees the same God in all and his mind is broadened to include all beings in its love. He develops an equanimous attitude under all circumstances. If even after the divine vision, a person remains subject to at-

tachments and aversions (*Raga-dvesha*), it cannot be genuine divine vision, but only an image conjured up by his heated imagination.

In fact, without being established in spiritual virtues and the tranquillity of the mind, the Divine vision or the manifestation of the Divinity within will not be possible at all (cf. *Katha Up.*, I. 2.24). According to the Gita, the perfection of character, the acquirement of poise and equanimity in the midst of all the dualities (*dvanda-s*) of life, and working steadily without attachment, and facing all the circumstances unmoved (*Yasmin sthito na duhkena gurunapi vicalyate* — VI. 22) is the characteristic of a man of realization. It declares (II. 15): "That calm and steady man who is the same in pain and pleasure, whom these cannot disturb, alone is able, O Arjuna, to attain to immortality."

1. Satyam-Jnanam-Anantam
Brahma; Yo veda nihitam
guhayam parame-vyoman.
(*Taittiriya Up.*, II.1)
2. Yat sakshat aparokshat
brahma ya atma sarvan-
tarah (Brihadaranyaka
Up., III. 4.1)

(To be Contd.)

A Centenary Homage



Maulana Abul Kalam Azad

Rafiq Zakaria

AT the historic A.I.C.C. session, which met on August 8 and 9 in 1942 at Gowalia Tank Maidan, Gandhiji in Bombay. Maulana Abul Kalam Azad presided. He had

The life-story of Mecca-born Maulana Abul Kalam Azad who threw himself into India's freedom struggle fighting against heavy odds is as fascinating as it is inspiring. A versatile writer presents it here within a brief compass touching all the facts of a glorious life that ended on a sad note. This article had earlier appeared in the Congress centenary issue of the 'Bhavan's Journal' of Dec. 31, 1985. The article bears repetition because of its comprehensiveness and balanced assessment of a great man's life.

been the Congress President since 1940 and had been guiding its activities through these momentous years. He continued to be the President until the eve of Independence and was the main spokesman of the Congress during the Cripps Mission of 1942 and the British Cabinet Mission in 1946. Not many of the younger generation know about him; but he was one of the pillars of our freedom struggle, who was highly respected by Gandhiji and admired by Pandit Nehru.

Born in Mecca, in 1888 the Maulana came to India 1890 as a child. The best part of his formative years were spent in Calcutta which saw the flowering of his genius. In 1916, he was to meet Gandhiji in Calcutta but somehow the meeting did not materialise. Thereafter Azad was arrested by the British for

his seditious writings and kept in jail at Ranchi for four years. On his release in January 1920 the meeting between the Mahatma and the Maulana took place. They took to each other at once and the friendship lasted until the martyrdom of Gandhiji. Few companionships were so fruitful; still fewer, which could withstand the stresses and strains of the times. A peep into the Maulana's life will reveal the steady growth and development of his leadership, and the battles which he fought to live up to his principles.

In every movement which Gandhiji started, whether it was the Non-cooperation movement of 1920-21, or the Salt Satyagraha movement of 1930 or the Civil Disobedience movement of 1932 or the Quit India movement of 1942, Azad was always in the forefront and suf-

fered many years in jail. Next to Pandit Jawaharlal Nehru, his was the longest period of incarceration in British prisons

among our topmost leaders. He became the Congress President first at the early age of 35 — the youngest man to adorn the Presidential Chair. He was again called upon to be at the helm of Congress affairs when the national organisation was beset with communal problems, in particular the Hindu-Muslim relations which had degenerated due to the campaign of hate unleashed by Mr. M.A. Jinnah, President of the Muslim League.

Two-Nation Theory Refuted

In his Presidential Address at the Ramgarh session in 1940 the Maulana gave one of the most eloquent and effective replies to Jinnah's "Two Nation Theory". He said.

"I am a Musalaman and am proud of that fact. Islam's splendid traditions of thirteen hundred years are my inheritance. I am unwilling to lose even the smallest part of this inheritance. The teaching and history of Islam, its arts and letters and civilisation are my wealth and my fortune. It is my duty to protect them. As a Musalman I have a special interest in Islamic religion and culture and I cannot tolerate any interference with them. But in addition to these sentiments. I have others



Azad speaking at the India House in London (1955)

also which the realities and conditions of my life have forced upon me. The spirit of Islam does not come in the way of these sentiments, it guides and helps me forward. I am proud of being an Indian. I am a part of the indivisible unity that is Indian nationality. I am indispensable to this noble edifice and without me this splendid structure of India is incomplete. I am an essential element which has gone to build India. I can never surrender this claim."

Tracing the historical background of how Muslims became a part of India, Azad pointed out.

"It was India's historic destiny that human races and culture and religions should flow to her finding a home in her hospitable soil and that many a caravan should find rest here. Even before the dawn of history these caravans trekked into India and wave after wave of newcomers followed. This vast and fertile land gave welcome to all and took them to her bosom. One of the last of these caravans, following the footsteps of its predecessors was that of the followers of Islam. This came here and settled here for good. This led to a meeting of the culture-currents of two different

racess. Like the Ganga and Jumna, they flowed for a while through separate courses, but nature's immutable law brought them together and joined them in a sangam. This fusion was a notable event in history."

End of an "Epoch"

To Mr. Jinnah, who wanted a separate homeland for the In-

RAFIQ ZAKARIA



Rafiq Zakaria is closely associated with India's freedom struggle and has spent over 20 years in public service.

Lawyer and educationist, Dr. Zakaria has founded 10 Colleges and a high school that provide education to the needy and the poor. The national Urdu University at Aligarh has elected him Chancellor for the last 15 years.

Dr. Zakaria, who studied in Bombay and London is also a journalist and author of several books including 'A Study of Nehru'.

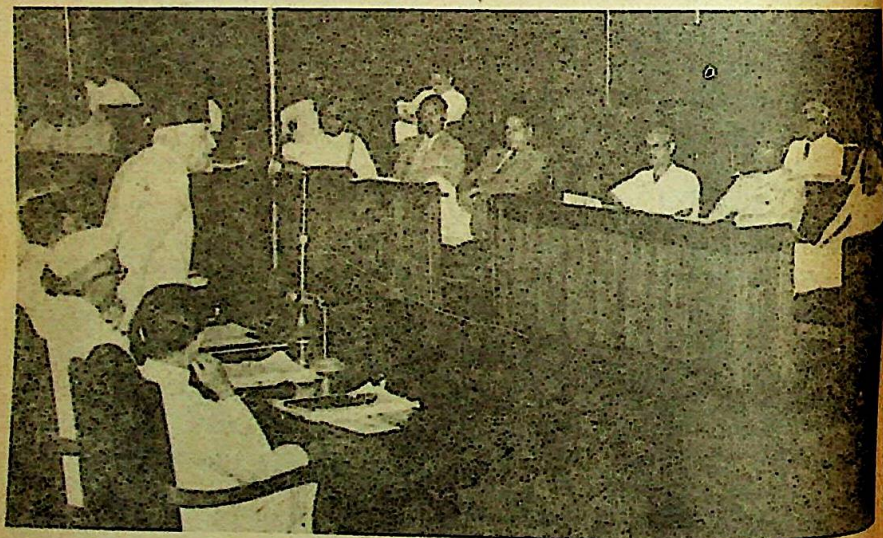
dian Muslims, the Maulana, with the wealth of the knowledge of Islam that he possessed reminded:

"Eleven hundred years of common history have enriched India with our common achievement. Our languages, our literature, our culture, our art, our dress, our manners and customs, the innumerable happenings of our daily life everything bears the stamp of our joint endeavour. There is indeed no aspect of our life which has escaped this stamp... This thousand years of our joint life has moulded us into a common

nationality...'

On February 22, 1958, Maulana Azad Kalam Azad died and with him, as Jawaharlal Nehru observed, ended an "epoch" in India's history which had been brightened by his "luminous intelligence and mighty intellect."

The Maulana was an uncommon man — not only extraordinary but precocious. He had no formal education but, at the age of ten, he had mastered both Arabic and Urdu and acquired proficiency in Persian. Later, he learnt English with the help of some guide books and



could read and write in it easily but he rarely spoke it.

Mecca-born

Azad's father, the late Maulana Khairuddin who was not only a religious divine, but a man of light and learning, had migrated in about 1870 to Mecca in search of spiritual enlightenment; and it was in that holy city in 1888 in a house opposite Babul Islam, that Firoz Bakht — the name given to Azad by his parents — was born.

Many stories are told about Azad's childhood — how he reacted to situations, how he

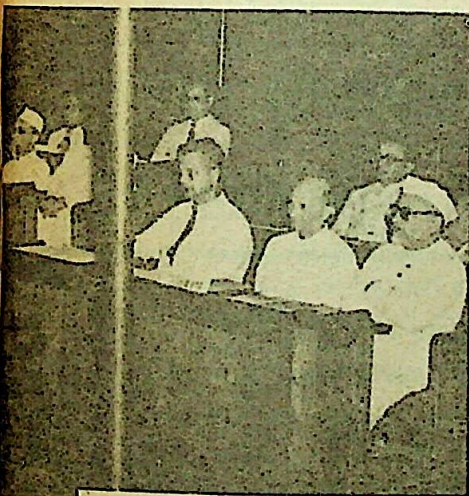
repeated what he heard, and how he remembered what he saw, all pointing to the fact that the child had a prodigious memory and an exceptionally perceptive mind.

When Azad was about four years old, his father returned to India for medical treatment. A year later, the rest of his family joined him and they all settled in their old surroundings in Calcutta. A few months thereafter the Maulana lost his mother, bringing early in his life, as he put it, "an element of sadness and sobriety."

In contrast to his mother, who was a model of kindness and tolerance. Azad's father was a stern man. He believed in casting his children — there were five of them, two sons and three daughters — in his own image; and, therefore, gave them personal instruction.

He was also a strict disciplinarian and was particular about the way his children talked, walked, met people, ate and slept, and behaved generally. He rarely allowed them to go out of the house and managed their education and training under his own supervision.

As a result, though Azad's



Azad addressing a conference of educationists. (1955)

THE WILL POWER

The innate urge to assert one's individuality is called the will-power. It varies in degree from man to man. Strengthening the will-power is a virtue.

By willing to abstain from sense-indulgence man grows in stamina. By yielding to base urges man weakens his will. Self-discipline and the development of the will-power are concurrent. Cosmic will is called God's will. Attuning the individual will with the Cosmic will is redemption.

Lord, thy will be done, not mine.

— The Devotee

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health was spoilt, his mind became so developed that at the age of ten, he started reading the classics in Urdu, Arabic and Persian and used to finish about 10 to 15 books every week. Soon he was able to hold his own in learned gatherings and between the ages of 16 and 18, edited *Lisanus Sidq* from Calcutta, *al-Nadva* from Nadva and *Vakil* from Lucknow — all well established journals, which were given a new brilliance and force by the young Azad. Earlier, he had published several of his poems in a journal called *Nairange-Khayal* which he himself had started and closed down after eight months.

II

Firoz Bakht becomes Azad

It was at this time that he adopted the *takhallus* or poetical name of Azad by which he became world famous. His poetical career was, however, short-lived though in *Mushairas* (poetical gatherings), he was always popular. One of his couplets reads.

**Azad bekhudi ke nasheb-o-fraz
dekh**

Puchi zamin ki to kahi asman ki

**(Azad looks at the twists and
turns of forgetfulness. I ask about**

**the earth and I was told about
the sky).**

In his early life, Sir Syed Ahmed Khan's writings had great effect on Azad; and he became one of the ardent admirers of the founder of the Aligarh Muslim University. He was impressed by the Syed's emphasis on rationalism in religion and admired the pioneering part he played in encouraging Western education among Indian Muslims. He, however, did not approve of his politics and said so openly when the occasion came some years later.

In 1904, Azad became acquainted with Hali and Shibli, two of the greatest names in Urdu literature. Both of them had heard of Azad and read some of his writings. They could not, therefore, believe that their author was a mere boy. At their first meeting, Hali questioned him about his name thrice before being convinced that he was the same man. Shibli also took him, at first, to be the son of the famous Abul Kalam Azad.

Similarly, at his first public appearance before the annual meeting of the Anjuman-i-Himayate Islam of Lahore, one of the most powerful Muslim

organisations of those days, the audience thought that the young boy had come to deputise for the venerable and learned Maulana Azad. They were taken aback by his oration as soon as he began.

These experiences were talked about and brought country-wide fame to Azad, even before he attained the age of 18. Further, he spoke with the same excellence as he wrote. The language he used was unique: it thrilled the people. As he himself admitted later, "whether it was religion, literature, politics or the highways of thought, I travelled in every field alone... leaving the times so far behind that sometimes when I turned back to look around, I saw nothing but the dust that my own feet had raised behind... My speedy walk made blisters on my feet but it also cleared some of the encumbrances that had littered the road."

From the beginning, therefore, Azad was a rebel: he rebelled against everything that was irrational. This is more risky in religion — which was his earliest field — than in other spheres. As a result, not only his well-wishers but even his old

father, who was one of the foremost leaders of orthodox Islam in India, became alarmed. Persuasion was tried but proved ineffective. Young Azad was sad to disappoint his father — already tired and stricken by the premature death in 1907 of his elder son Abu Nasr at the young age of 22 years — but he could not compromise on beliefs. His father became frightened of his extraordinary intelligence and often used to remark, "too much intelligence often leads a man astray."

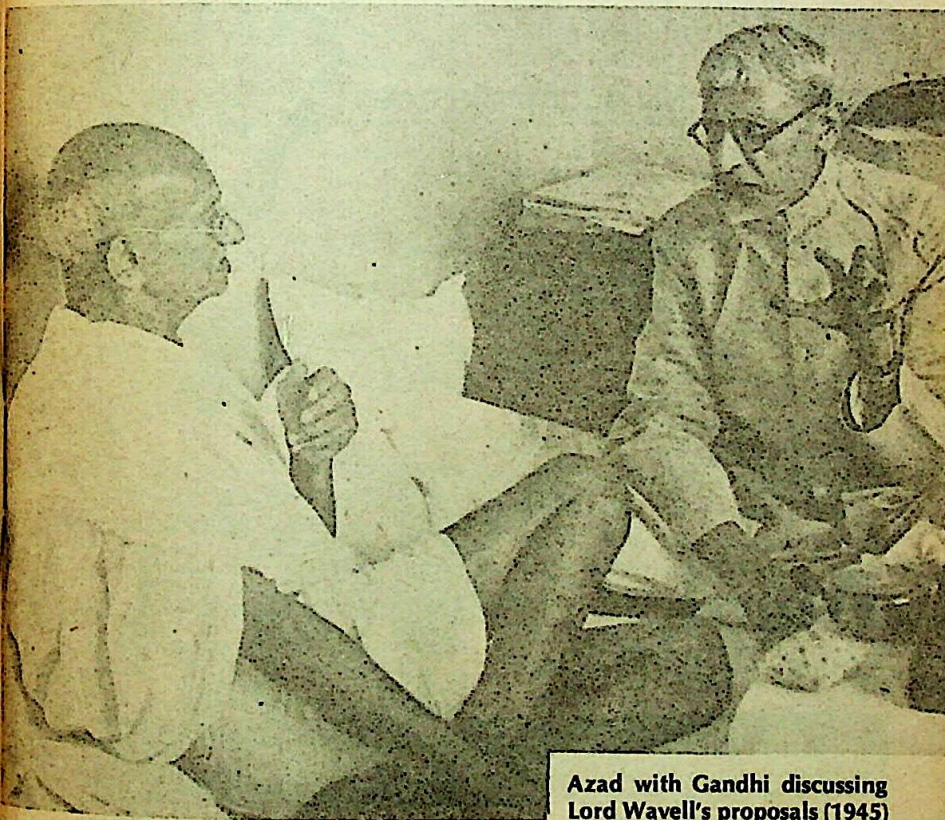
Right Path

Azad knew that he was on the right path. He respected his father for his learning and piety and the tremendous affection in which he was held by thousands of Muslims all over India, but the old man belonged to the past and his son was ahead even of the present. That was in essence the conflict between the two but it did not affect their relations. Each remained proud of the other. In 1908, at the ripe old age of 90, Azad's father passed away in Calcutta, mourned by people not only in India but throughout the Muslim world. In his *Tazkira*, or the history of his family, Azad pays a glowing tribute to the

religious leadership of his father and other forebears but opines that family background is no criterion of either greatness, respectability or piety. Everyman, says Azad, must be judged by his words and deeds.

Meanwhile Azad visited first Iraq, where he met some revolu-

tionaires and later Egypt, where he visited the Al-Azhar University and came in touch with men like Sayed Jamaluddin Al-Afghani, the pioneer of pan-Islamism and Sayed Zaghlul Pasha, the creator of modern Egypt. His contacts with them gave a new insight into the trends of Modern Islam. Further



Azad with Gandhi discussing Lord Wavell's proposals (1945)

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during his travels in Turkey he became friendly with some of the leaders of the Young Turk Movement founded by Ataturk and then he proceeded to France and became acquainted with the West.

He returned to India in 1910 determined to fight British Imperialism. To quote him: "In 1911 when it was just the beginning of my public career I decided to formulate a religion of action for myself... There were various ways open to me but I was anxious that I should be like the traveller who has thought over all the stages of his journey and knows the destination and not like the one who searches for the road and his destination in the midst of his travel..."

Power of Pen

In 1912, thereafter a mature and well-grounded Azad, entered the political field by the publication of his well-known newspaper *Al-Hilal* or the "Crescent," from Calcutta. It created a sensation among Muslims in India and enkindled a new flame of independence in them. He called upon them to fight the British along with their Hindu brothers and made strong appeal for action to his co-religionists in an editorial in his

paper dated February 26, 1913 entitled, "A new awakening among Muslims."

The effect of his call was tremendous and soon his paper acquired an influence which was unparallel in Muslim affairs. The old leadership became panicky and once Azad was even threatened with assassination. But his writings became bolder week after week and he perfected a sparkling style which was not only inimitable, but which became the rage of the time. Here is a sampling from *Al-Hilal* of November 6, 1914.

"I think that if our condition, despite repeated warnings, has remained what it is today then there will be no wonder if the Muslims will soon wait on the Government for permission before entering the mosque, calling "azan," saying "namaz", and fasting in the month of Ramzan. Further on every Friday the Khatib will be anxiously standing on the "mimbar" waiting to receive a telegram from Simla so that he may start reading his sermon."

The British Government became, naturally, alarmed at such writings, and at first demanded security of the paper

which Azad paid but later confiscated it along with the press in which the paper was printed, and which itself was an innovation in Urdu journalism.

Thereafter, in 1915, he started **Al-Balag** which was also short-lived. Though its purpose was the same as that of **Al-Hilal**, there was a difference in approach between the two journals. **Al-Hilal** was a call for wordly action; **Al-Balag** was a message for spiritual introspection. The former emphasised material requirements; the latter was a vehicle for moral uplift. Both were complimentary to each other. Together they brought out the personality of their creator and gave a picture of Azad at his best during those turbulent days.

World War I

Meanwhile, the first World War had broken out, involving Turkey, a leading Muslim power, against the British. As the position of the Ottomans became critical. Muslim sympathics were roused in their favour and led to the famous Khilafat agitation against the British. Azad took full part in it; and was along with the Ali Brothers in the forefront of the movement. In April, 1916, he

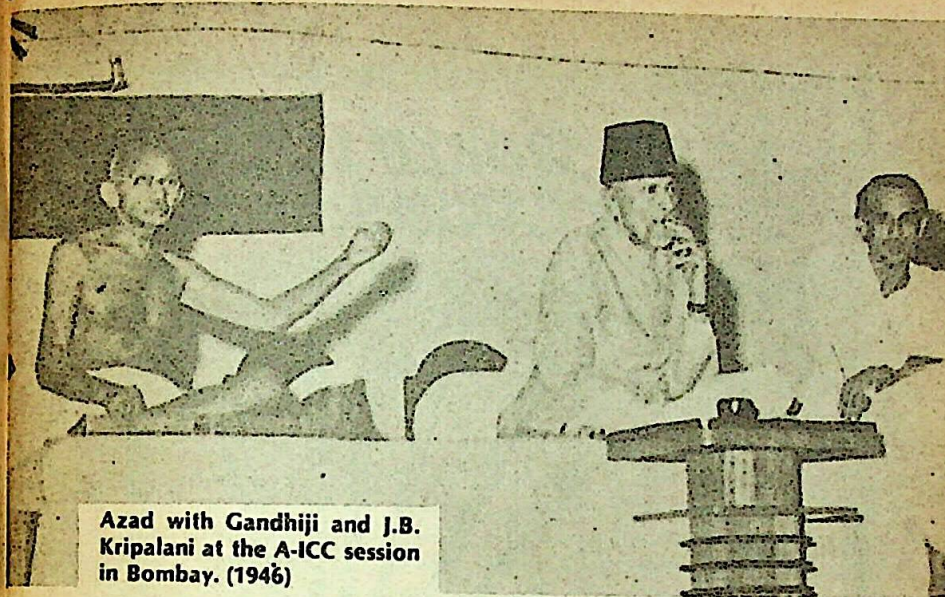
was externed from Calcutta. He went to Ranchi, where after six months, he was interned and was not released until 1920.

Non-Communal

In his political approach, right from the beginning, Azad was not communal. He always emphasised that freedom alone was the solution of all our problems. To those who said that India was not ripe for it and put forth all kinds of excuses, he replied! "All this is nothing but foolish talk. It reminds me of the old saying that unless a man knows how to swim he should not enter waters. If a country is to wait until she became mature and fit for freedom, then she will have to wait till eternity in the same way as that man would have to wait who would not enter waters until he knew how to swim." To Azad freedom was the birth-right of every human being and he was not prepared to compromise it for any consideration. As he declared as early as in 1914: "Look at me — I am a man in your midst who believes that between freedom and death there is no other alternative."

III

It was this undiluted love for freedom which brought Azad



Azad with Gandhiji and J.B. Kripalani at the A-ICC session in Bombay. (1946)

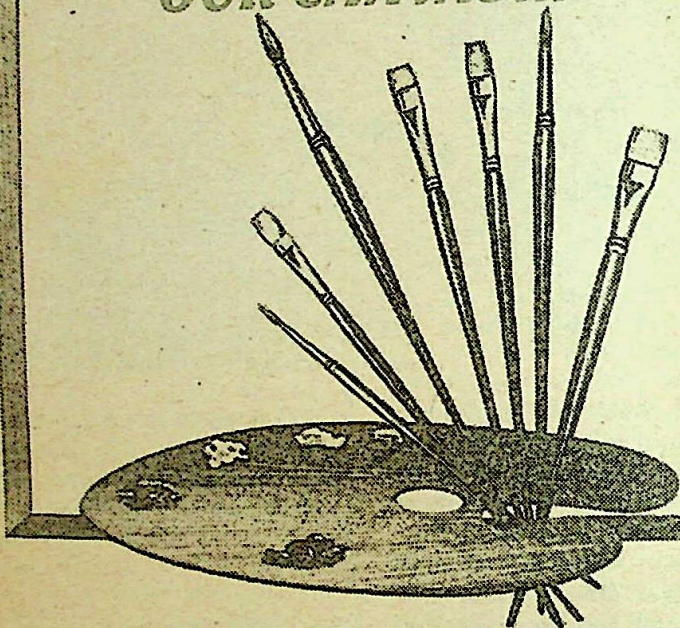
nearer to Mahatma Gandhi and the Indian National Congress and took him away from communal politics. He was incapable of sectarian sympathies and always believed in larger humanities. His outlook was broad-based and his vision had no narrow compass. The Indian struggle for freedom came as an answer to his inner urge; the Gandhian leadership gave a new purpose to it and brought the movement nearer to his heart's desire. It was like a call of his own conscience; and hence despite pressures from different sources and even warnings from his friends he could not resist it. He plunged headlong in it and in 1923 was elected the President

of the Congress. He was then only 33 years old — the youngest man ever to be honoured. Thereafter Azad's life became a dedication to the work of the Congress and he subordinated everything else to it, even his great literary talents.

A Sad Turn

With every struggle that the Congress waged for India's freedom, his role assumed greater and greater importance. His contributions were highly valued by Gandhiji and Pandit Nehru and his advice was eagerly sought by Congress workers throughout the country. However, the greatest test of his leadership came when Mr. M.A.

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Jinnah re-organised the All-India Muslim League and threw a challenge to the secular character of the Congress and the composite culture of the na-

of it. His crowded public life, including many years of imprisonment, hardly gave him any time to look after his personal affairs. He was married, when only 12

We do not wish to see our own faults, but take delight in perceiving the faults of others. Much unhappiness arises from this habit.

— Mahatma Gandhi

tion. Though this was not a new challenge, Mr. Jinnah was able to enthuse the Muslim masses and to create a wide rift between them and the Hindus. Maulana Azad, with his love for Islam, warned his co-religionists of the suicidal path on which they were embarking but the westernised Mr. Jinnah had so hypnotised them that Azad's voice was not heeded. That was indeed, the saddest period of his life.

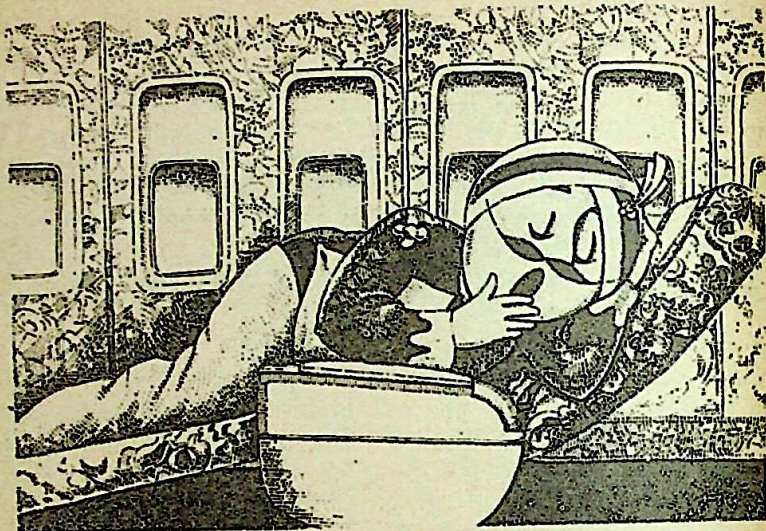
But Azad's dream of one composite nation was shattered when India was divided on the eve of independence. He lived, thereafter, for a decade more, but as his book: *India Wins Freedom*, bears cut, he was a most unhappy man, who felt both frustrated and betrayed.

IV

Of Azad's family life, little is known and it seems he had little

years old, by his father to Zuleikha, the daughter of one Maulvi Aftabuddin of Calcutta. They led a happy married life, but unfortunately there was no issue. The lady was rarely, if at all, seen in the public and very few people, were acquainted with her. Quiet and unassuming by nature, she lived for Azad and was a poem in self-effacement.

On her death in 1945, when Azad was in detention in the Ahmednagar Jail he poured out his heart in a letter to a friend. He wrote "My wife remained ill for many years... She wrote me regularly in jail and though these contained full accounts of all sorts of matters there was not a word in them about her illness...lest it might disturb me... sometimes I used to be so busy that there was little time for us to talk to each other. She knew



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that on such occasions I liked to be left alone and to remain silent. On her part also she kept silent. But this silence between us was not without communion. Even in our silence we could hear and understand each other... She knew very well the ups and downs of my temperament... In 1916 when I was arrested for the first time she could not control herself and burst out in tears. In consequence I was unhappy with her for some time. But this incident changed the whole course of her life and thereafter she made every effort to adjust herself to the requirements of my life. She

braved all the troubles and difficulties with patience and forbearance. She attuned herself mentally to my beliefs and actions and became a true companion and friend to me in all my affairs.

In these few lines, the humanity of Azad can be seen. In his last years, he led a secluded life and was reserved and lonely; there were not many who could penetrate the armour of his aloofness. Who knows as Scott has said:

When musing companions gone,
We doubly feel ourselves alone.

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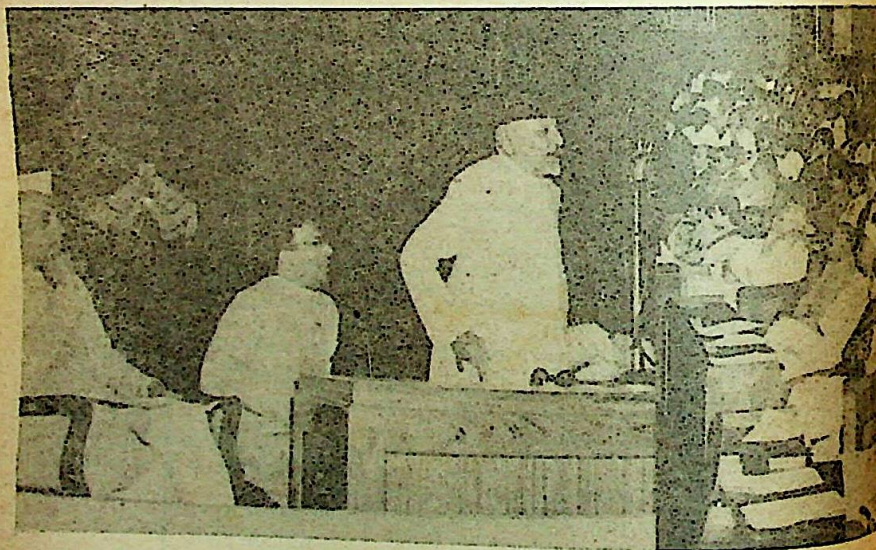
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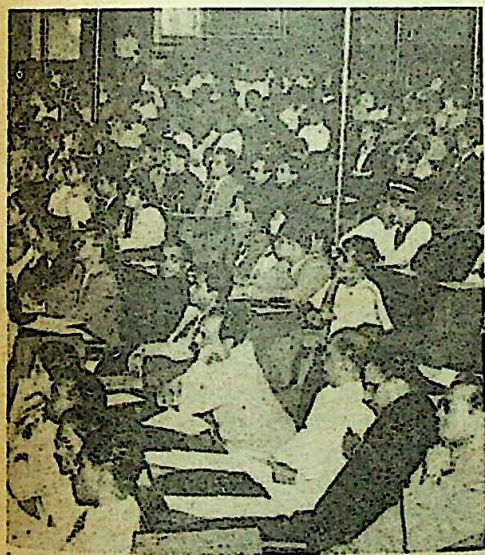
Maulana Azad



A Man of Luminous Intelligence

P.D. Tandon





GEORGE Eliot has said that only two things vitally interest man — religion and politics. It was a rare distinction for Azad that he was deeply interested in both. It is difficult to say whether a profoundly religious man had strayed into politics, or a great politician, due to various circumstances, got immensely interested in religion. In both the realms, he did wonderfully well.

Most of those who were born after India became free do not fully realize the heroic roles their leaders played in getting freedom for their country. In the

crowded galaxy of great patriots the name of Maulana Azad shines with lustre all its own.

At the age of sixteen he was a rebel and when he was about twenty he was a great scholar and had deep knowledge of theology. Intellectually and temperamentally, he was an aristocrat but he spent his whole life in the service of the people. When Gandhiji in 1916, during the world war was a 'loyalist', the Maulana was a rebel and his paper *Al Hilal* denounced the British Raj in powerful terms. His paper was closed down by the government and he was interned at Ranchi.

Azad had a powerful memory. He greatly enjoyed music. He was a matchless orator, a spell-binder par excellence. His speeches were full of thought and vehemence. From his lips flowed the Urdu language "without a break or a drop, each syllable in its exact place and order, each sentence following a cadence of its own, so inevitably that one could follow its rise and its fall, like the movement of foaming billows on a calm sea".

To meet Maulana Sahib was to be acquainted with real culture, and refinement. His tall

and majestic figure reminded one of the princes of old. He inspired respect but there was a certain aloofness in the man which discouraged people to be familiar with him. He was very sensitive and one had to be very cautious while dealing with him and had to see that decorum was fully maintained.

Azad in his early days had acquired great reputation as a poet also. Some persons believed that what he composed was not his work. One day, when Azad was seeing some publications in a book-stall, a disciple of Ghalib, named Nadir Khan, entered the shop and said, "You recite remarkable poems but how can I believe that a young lad like you can compose such beautiful and high class couplets? I personally think that someone else writes for you. To-day I will test you here and now. Come along! The 'Tarah' in *Yaad na ho Shaad na ho abaad na ho*. Now you compose".

This greatly hurt Azad, but he controlled his anger and gave out couplet after couplet which floored Nadir Khan, the detractor. He was so impressed by Azad's genius that he lost all sense of propriety and decorum and started dancing and

shouting in the shop,
"Shubhanallah! Shubhanallah!"

Lover of Books

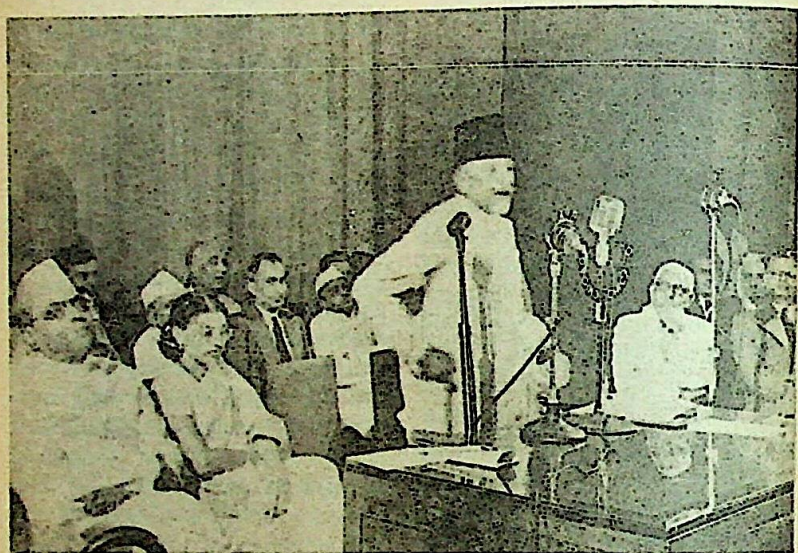
Azad was a great lover of books, and he owned a huge library. He did not speak English, but could understand it very well. His range of reading was very wide. "The world's greatest thinkers were all there is his Library: Goethe, Spinoza, Marx, Havelock Ellis; there were the Upanishads and the Vedas; there were all the volumes of the 'People of the Nations' International Library of Famous Literature, and so on. He had a voracious appetite to read all the Waverly novels and everything of Dumas, and Hugo, Tolstoy and Ruskin he had read more than once".

I had the unique privilege of meeting Maulana Azad many a time at Anand Bhawan and elsewhere. He was ever graceful and highly dignified. Jawaharlal Nehru had deep veneration for him and always spoke to him most gently and respectfully. Azad was once holding a press conference in the Anand Bhawan drawing room. Nehru, who was sitting by his side, repeatedly saw his watch, and as it struck four (Maulana's tea

time), Nehru most politely told Azad, "Maulana Sahib, Chai muntazir Hai" (Maulana Sahib, tea is ready). All at once he got up, because he was very particular about his meal and tea time. The Press Conference ended a little abruptly.

One day, when I had gone to see him off at the railway station, I found several classics in English on his berth. He could understand English very well, hardly ever spoke it. I ventured to lift a book and started looking at it. He enquired, "What are you reading these days?" I replied to his question and then he very lucidly explained to me the contents of the book that I had handled for a minute before him. I was thrilled and he said, "It is a great joy to know the mind of great thinkers". In politics there have been several intelligent and brilliant men, apart from a multitude of dunder-heads, but very few scholars like Azad and Acharya Narendra Dev.

Azad was imprisoned several times and faced all the privations that jail life meant in those days. During one of his trials Azad eloquently and prophetically stated: "The historian is waiting for us and so is the



future. Let us come here quickly, one followed by the other and you in your turn continue to pass judgements with the same rapidity. For some days this will go on, and then the time will come when another and a higher court will sit in judgment. That court will be guided by the laws of God. Time will be its judge".

Azad's smart, penetrating eyes flashed forth brilliance. He was incapable of mixing with all the sundry. His biographer, Mahadev Desai, wrote: "His absorption in his studies has given him a kind of predilection

to loneliness and though he was most affable and even deferential, he had very few friends. Though a very polished conversationalist, he was inclined most towards reticence".

Masterly Performance

In 1904 an Association of Muslims in Lahore invited Azad to give a discourse on a difficult religious topic. Those who invited him had never seen him, but were familiar with his high reputation as a scholar and a journalist. When he reached Lahore to address the conference, people thought that the

son of Azad had come and the father would follow. When they knew that the young lad was Maulana Abul Kalam Azad, they were greatly astonished. When he spoke, their surprise knew no bounds. His was a masterly performance. In the audience were such distinguished scholars and poets as poet Hali, great Urdu writer Nazir Ahmad, and poet Iqbal. Poet Hali, described Azad as 'an old head on young shoulders'.

Azad was a clear thinker and a shrewd judge of men. Almost all the complicated problems of Congress and quarrels of Congress leaders were referred to him for solution and settlement. He did not mind missing a meeting of the Cabinet, but he attended the meetings of Congress Working Committee as far as possible. He was a charming conversationalist and it was a delight to hear him talk on a variety of subjects. His friend,

the late Mr. Asaf Ali, had written, "In congenial company, he is a sparkling conversationalist with a rare sense of humour. When not in his element he was capable of almost oppressive reticence. He can be devastating in debate and convincing in discussion for he makes the best use of the enormous storehouse of his erudition."

Azad was a man of luminous intelligence. He had a capacious mind and a heroic soul. Paying a tribute to him Jawaharlal Nehru said, "We have had great men and we will have great men; but I do submit that peculiar and special type of greatness that Maulana Azad represented is not likely to be reproduced in India or anywhere else... a man of luminous intelligence and mighty intellect with an amazing capacity to pierce through a problem to its core". ●●●



The Azad Papers



V.S.R.K.

IN the stellar constellation of national leaders who won freedom for India, Maulana Abul Kalam Azad has an abiding place. Born in Mecca and brought up in Calcutta, named Ahmed and called Abul Kalam, he was Firoze Bakht — 'of exalted destiny' — to his father, Maulana Khairuddin, an Arabic scholar known to the Islamic world for his writings — which were published in ten volumes in Egypt. The young Ahmed, when he was around thirty, musing over the name his father had given him, wrote:

"Gracious God, what exaltedness of fate, what loftiness of fate! I have spent half of my life slipping off from the path of righteousness, stumbling and weary. What I suppose to be the other half is now passing away while I halt and rest. I have no intimation of the goal, nor do I see my feet on the way to the goal ('Tazkirah', fragments of an autobiography published in 1919).

Though in Ahmed's reckoning, true 'exaltedness' could only be on the Day of Judgement,

when one is successful in the test and enjoys the 'cool breezes and fragrance' of heaven, destiny marked him out for 'exaltedness' even in this mortal life. He attained that state not through any adventitious aids, not through cunning, fraud or deceit, but through suffering and sacrifice. Freedom was a passion with him and a strong united India was the goal of all his striving. He wrote in 'Al Hilal', the Urdu Weekly he started in 1912:

"If an angel were to descend from the high heavens and proclaim from the heights of the Qutab Minar, 'Discard Hindu-Moslem unity and within 24 hours Swaraj is yours,' I will refuse the proffered Swaraj, but will not budge an inch from my stand. The refusal of Swaraj will affect only India while the end of our unity will be the loss of the entire human world."

Speaking at the Ramgarh session of the Indian National Congress in 1940, Azad reiterated his faith in freedom through Hindu-Muslim unity and under the leadership of Mahatma Gandhi. He said:

"Hundred's of years of our joint life (Hindus and Muslims) has moulded us into a common

nationality. This cannot be done artificially. Nature does her fashioning through her hidden processes in the course of centuries. The cast has now been moulded and destiny has set her seal upon it. Whether we like it or not, we have now become an Indian nation, united and indivisible... Permit me to remind you that our success depends upon three factors: unity, discipline and full confidence under Mahatma Gandhi's leadership."

Much injustice has been done to the memory of Maulana Abul Kalam Azad by the publication of extracts in dailies and periodicals from what are known as 'The Azad Papers.' If the book 'India Wins Freedom', in its complete form* incorporating the 30 pages that were kept under seal at the National Library, Calcutta, and at the National Archives, New Delhi, is read with the image of the Maulana as the passionate votary of Hindu-Muslim unity, his views on contemporary events and personalities will cease to appear to be harsh and

*** India Wins Freedom — The complete version — By Maulana Abul Kalam Azad. (1988) Orient Longman, Rs. 75/-**

HUMANITY

Creation is profound. A study of it elevates the student. In it humanity occupies a unique position. Knowing mankind is as sacred as knowing the Creator.

A reverential approach to mankind is essential. Humanity has to be studied solemnly. Relationship with man has to be made in a spirit of respect. This attitude would raise man to an eminent height.

The manifest universe is permeated with divinity. Recognition of it gives sanctity to humanity in particular.

—Vedanta

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Partition was a severe blow to him defeating as it did his life-long, ideal of a single nation freed from colonial servitude. It was a heart in anguish that expressed itself, not without a touch of acerbity, in 'India Wins Freedom.' The book is not history in the strict sense but the reminiscences of an individual under the stress of emotion, who happened to be at the centre of events that contributed to the making of history. The perspective of historical events is bound to change when we view them in the cold light of reason.

'India Wins Freedom' covers the period 1935-48 during which the country passed through one of the crucial phases in its long, chequered history. It was a period of trial and tribulation, of hope and despair, of triumph and tragedy. The significant events in the march of history, were:

1. Provincial autonomy — the beginning and the end (1937-39).
2. The Second World War and the raising of hopes for freedom (1939).
3. The Cripps Mission (1942)
4. The Quit India Movement (1942-45).



Dr. Humayun Kabir

5. The Viceroy's (Lord Wavell's) Conference at Simla (1945)
6. The Cabinet Mission (1946)
7. The Partition of India and Independence (1947).
8. The Martyrdom of Mahatma Gandhi (1948).

As it happens, powerful personalities, caught in the web of historical events, cannot help coming in conflict with one another when their views differ. Thus was Maulana Azad pitted, among others, against Sardar Vallabhbhai Patel, Pandit Jawaharlal Nehru and Mahatma Gandhi. While his loyalty to Gandhiji was total, he differed from the Mahatma in regard to the use of Satyagraha as a weapon against tyranny; he was

also against the timing of Gandhiji's several fasts and the launching of the 'Quit India' movement. He loved Jawaharlal Nehru but blamed him for making statements without being aware of their implications. He admired Sardar Patel but found him not above partisan considerations. In the first (shorter) edition of 'India Wins Freedom' published in 1959, Maulana Azad made Sardar Patel the main target of his attack — he held him responsible for Partition. In the now enlarged edition (1988) he has apportioned the blame between Sardar Patel and Pandit Nehru. Babu Rajendra Prasad and V.K. Krishna Menon also come in for critical comment.

Maulana Azad was not happy about Sardar's selection of Bal Gangadhar Kher for the 'Prime Ministership' of Bombay in 1937 in preference to K.F. Nariman; and he felt angry when Dr. Syed Mahmud's claims for leadership were overlooked in preference to Sri Krishna Sinha in Bihar. Says Azad: "I have to admit with regret that both in Bihar and Bombay, the Congress did not come out fully successful in its test of nationalism." Political pundits and historians have already refuted the contention

that communal considerations played a role in the selection of the two leaders.

In the case of Kher, it is interesting to recall what Governor Brabourne wrote to Viceroy Linlithgow on June 30, 1937: "He (Kher) is, as I think I told you before, an absolutely fanatical follower of Gandhi's. He is the type of man who would gladly go to gaol for 20 years tomorrow, if he thought by doing so he would be helping his 'cause'." Is there anything to regret if a Gandhian of the 'type' noted by Brabourne were elected as the first Prime Minister of Bombay Presidency? Not the least surprised over his selection was Kher himself, as stated by him in a broadcast talk in 1956. Kher, the patriot and scholar, brought nothing but credit to Bombay during his stewardship of the Presidency by his wide-ranging measures of reform and development. As for Dr. Syed Mahmud, Azad himself felt angry when the former sought his release from Ahmednagar jail without the knowledge of his co-prisoners including Azad.

The Cripps Proposals

As one who, as the representative of the Congress, had to



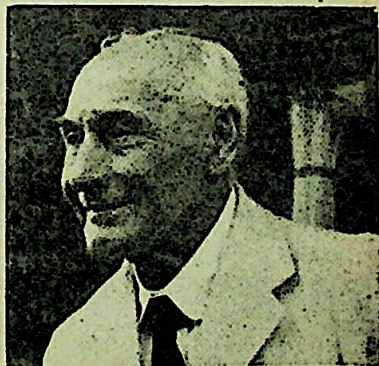
Sir Stafford Cripps

discuss with Sir Stafford Cripps the new proposals for a national Government, Azad was very much impressed by the sincerity of Sir Stafford. But as the proposals were not acceptable to the Congress — the differences were mainly over the handling of the Defence portfolio and the future federal set-up — the mission failed. However, as Azad points out, Jawaharlal Nehru and Rajaji were not in full agreement with the Congress Working Committee's decision; Nehru, as the lover of democracy, wanted to support the Allies in their fight against Nazism and Fascism; Rajaji did not want to 'sacrifice the chances of the formation of a national Government at this grave crisis for the doubtful advantage of maintaining a controversy over the unity of India.' Azad's criticism of the

two leaders loses much of its force if it is remembered that both the Prime Minister, Sir Winston Churchill and the Secretary of State for India, Leopold Amery, were not serious about the Cripps' mission. Speaking in the House of Commons on December 12, 1946, 'Churchill made it abundantly clear that His Majesty's Government had not been willing to support Sir Stafford Cripps to the extent to which he himself was prepared to go.' (V.P. Menon in 'The Transfer of Power in India,' Page 136).

Cabinet Mission

Maulana Azad set much store by the zonal division of provinces as envisaged by the Cabinet Mission of 1946 and his own suggestion that the Centre should confine itself to three



Lord Rethick-Lawrence

subjects viz. defence, communication and foreign affairs. He felt that by proposing a somewhat 'weak' Centre and 'strong' States the communal problem would be solved. But then, Maulana Azad had to step down from the Presidentship of the Congress and he himself proposed Jawaharlal Nehru for the high office. Azad remarks: "I acted according to my best judgement but this was perhaps the greatest blunder of my political life. I have regretted no action of mine so much as the decision to withdraw from the presidentship of the Congress at this critical juncture. It was a mistake which I can describe in Gandhiji's words as one of Himalayan dimension."

Azad felt that the mantle should have fallen on Sardar Patel (For the first time Azad has a word of praise for Patel). The mistake that Nehru committed, according to Azad, was to say at a press conference (July 10, 1946) that the Congress would enter the Constituent Assembly 'completely unfettered by agreements and be free to meet all situations as they arise.' This statement, says Azad, gave an excuse for Jinnah to go back on his commitment to support the Cabinet Mission Plan. In

Azad's view, the Muslim League Council's resolution of July 29, 1946, rejecting the Cabinet Mission Plan and deciding on 'Direct Action' for achieving Pakistan, was a reaction to Nehru's indiscreet statement.

Those who know something of the trend of Muslim League politics in the forties, would hardly be inclined to acquiesce in Azad's accusation against Nehru. "Mr. Jinnah," commented Shri Rajagopalachari, "dreads putting his feet on the shore of constructive responsibility and prefers ever to be riding on the sea of controversy."

Home or Finance

Maulana Azad feels that the retention of the Home portfolio by Sardar Patel and the handing over of 'Finance' to the Muslim League (Mr. Liaquat Ali Khan) was another grave mistake. "My view was that the issue of law and order was essentially a provincial subject. In the picture envisaged in the Cabinet Mission Plan, the Centre would have very little to do in this field. As such, the Home Ministry in the Centre would not have much importance in the new set-up. I was, therefore, for accepting Lord Wavell's sugges-



tion but Sardar Patel was adamant. He said that if we insisted, he would rather leave the Government than give up the Home Department."

It is surprising that, talking to Humayun Kabir in 1956/57, Azad should have chosen to keep silent on the Sardar's greatest achievement of welding 600 and odd princely States into a single entity. One shudders to think of the consequences if the Cabinet Mission Plan had been pushed through and the States had preferred independence to integration on the lapse of paramountcy.

It is a moot point whether India would have been better off without Partition. But in the face of what Jinnah said on March 27, 1947, even an ardent advocate of undivided India would have been left with no choice but to agree to Partition. Jinnah said: "Let us now call for a truce and let us agree on

TRUE RELIGION

One type of religion is hereditary; continue to believe in what your father and grandfather believe. Another type of religion is geographical; a certain path has been chalked out for a part of this earth; everybody walks on that path and you walk on it also. Another type of religion is based on the census; the census-papers have a column for religion; get 'Islam' written in that column. Another variety of religion is based on customs; a framework of religious rites and customs has been formed; follow them and do not infringe them in any way. But after eliminating all these items, something really religious is left; let us for the sake of distinction and honour call it "the true religion." It is the way to this religion that has been lost. On reaching this stage, the truth is revealed that the conflict of religions is not due to religion itself but to the evil deeds, worship of external forms and the theological canons of the claimants to religion. True religions may walk by different paths but they will reach the same goal.

— Maulana Abul Kalam Azad

Pakistan. It is better to divide and be flourishing than to be united as slaves and destroy everything. There is no other alternative. United India will only result in destruction. Why should there be destruction? The answer is simple. United India can only mean the rule of one nation over another. Therefore, one nation with a brute majority cannot rule and inflict its own ideals on another

nation."

Maulana Azad, the patriot and statesman, had a broad vision. He believed in the brotherhood of man in the true spirit of Islam. If he did not realise his ideal, it was not due to any fault of his, nor for that matter, the fault of other leaders. Individuals were powerless against the tide of history.



SOUVENIR ON MAHABHARATA

We have received a copy of the Souvenir for the year 1988 from the Ramakrishna Mission Ashrama, Patna. The main theme of the souvenir is the influence of Mahabharata on Indian life and culture. The leading article is taken from Rajaji's introduction to his 'Mahabharata' (a Bhavan's publication). The souvenir highlights the values stressed in the great epic — Dharma in its myriad aspects and Satya. Dr. Ajit K. Bandopadhyaya points out that the Mahabharata took a final shape in the 5th Century B.C. He also mentions that the probable date of the Mahabharata War was between 1,400 — 1,500 B.C. (According to Aryabhata the war took place

in 3,100 B.C). Shri Arun K. Majumdar examines the four ends of human life as explained in the Mahabharata. Dr. Bireswar Ganguly makes a comparative study of the concepts of Dharma and Raja Dharma in Mahabharata and Manusmriti. The souvenir quotes Swami Vivekananda's famous lecture on the Mahabharata in which he pointed out that the epic portrayed an ideal civilisation which 'humanity has yet to aspire after.' Priced Rs. 10/., the souvenir is a valuable reference work. It is published by Swami Chandrananda, Secretary, Ramakrishna Mission Ashrama, Ramakrishna Avenue, Patna 800 004.



The Raman Saga

DR. Sir C.V. Raman was born of Sri Chandrasekhara Iyer and Smt. Parvati Ammal. The parents belonged to two well-known Brahmin families of Tamil Nadu. Raman was born on the 7th November in the year 1888, at Ayyanpettai near Tiruchirappalli in the then Madras State. The family had been for many generations pursuing the profession of the agriculturists and they were middle-class in status. In fact, the first to take a bold step and break off from the ancestral profession was Raman's father, who became a teacher in a High School, then rose to the position, after duly qualifying himself, of a Lecturer and ultimately the Professor of Physics in the Hindu College, Visakhapatnam. Rather, he came back to the ordained profession of the brahmin, giving up the Apaddharma of his ancestors.

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SCHEME 'B' — Cumulative Deposits (Where the compound interest is payable on maturity)

PERIOD	1 Year	2 Years	3 Years
MINIMUM DEPOSIT	Rs. 1,000	Rs. 1,000	Rs. 1,000
MATURITY VALUE*	Rs. 1,150	Rs. 1,320	Rs. 1,520
SIMPLE INTEREST (P.A.)	15%	16%	17.33%

SCHEME 'C' — Cash Certificates

PERIOD	1 Year	2 Years	3 Years
AMOUNT OF DEPOSIT	Rs. 870	Rs. 760	Rs. 660
MATURITY VALUE*	Rs. 1,000	Rs. 1,000	Rs. 1,000

Minimum of Rs. 1,000 and in multiples of Rs. 1,000 thereof

SCHEME 'D' — Recurring Deposits

PERIOD	12 Months	24 Months	36 Months
MONTHLY DEPOSIT**	Rs. 100	Rs. 100	Rs. 100
MATURITY VALUE*	Rs. 1,295	Rs. 2,785	Rs. 4,495

* Subject to the deduction of tax at source on the incremental amount

** Minimum of Rs. 100 and in multiples of Rs. 100 thereof

interest per annum ... cumulative deposit schemes.

Particulars as per the Non-Banking Financial Companies and Miscellaneous Non-Banking (Advertisement) Rules, 1977

- (a) Name of the Company **VIJAYA LEASING LIMITED**
 (b) Date of incorporation **4th July, 1977.**
 (c) Business carried on by the Company **Hire-purchase and Leasing of Commercial Vehicles, Machinery & Equipment. The Company has its Registered Office at Bangalore and Branches at Bombay, Hubli, Belgaum, Madras, Mangalore, Mercara Hassan, Hyderabad and Mysore.**
 (d) Brief particulars of Management **The Company is being managed by the Vice Chairman and Managing Director under the overall supervision and control of the Board of Directors.**

(e) Name, Address and Occupation of Directors:

Shri B T Ravindranath Purna, Gini Valley Estate, Somwargpet, Kodagu District, Chairman **Shri T K Alva**, 369, 13th Main, RM Vias Extension, Bangalore-560 000/Vice Chairman & Managing Director **Shri George Joseph**, Madikeri, Coorg, Chartered Accountant **Shri M S Krishnappa**, Kershege Estate, P O Keryga, Chickmagalur, Coffee Planter **Shri B V Shetty**, Proprietor, Marunatha Rice Mills, Mandhale, Yeapur (HK), Industrialist **Shri A N Somasah**, Nellikud Estate, Poribetta, South Coorg, Coffee Planter **Shri S D P Salgaonkar**, Angel Building, Miramar, Parcy, Goa-403 601, Consultant International Finance **Shri Suresh C Khaitan**, Laxmi Building, 65 V Marg, Fort, Bombay-400 038, Industrialist **Shri Shri Lal Mehta**, 4 Cive Row, Calcutta-700 001, Company Director

(f) The Company commenced business on 13th September, 1977 and the particulars of the profits and dividends are given below

Profit & Dividends for the year ended	Profit before Provision for Tax	Profit after Provision for Tax	Dividend on Equity Shares
31st December 1985	Rs. 33 04 100	Rs. 38,34 100	20%
31st December 1986	Rs. 46 14 522	Rs. 42 58 244	21%
31st December 1987	Rs. 49 11 930	Rs. 41 37 195	21%*

(g) Summarised Financial Position of the Company as appearing in the Audited Balance Sheet

Liabilities	Year ended 31 12 1986 (in Rupees)	Year ended 31 12 1987 (in Rupees)	Assets	Year ended 31 12 1986 (in Rupees)	Year ended 31 12 1987* (in Rupees)
Share Capital	1,18,19,250	1,19,62,875	Fixed Assets	1,91,35,769	2,20,77,155
Reserves & Surplus	51,87,021	68,45,522	Investments	50,710	57,210
Secured Loans	58,91,744	64,92,789	Current Assets		
Unsecured Loans	5,53,45,208	6,59,81,241	Loans & Advances	8,09,25,105	9,60,39,864
Current Liabilities & Provisions	2,27,07,206	2,37,92,600	Miscellaneous Expenditure	8,38,845	9,00,798
	10,09,50,429	11,90,75,027		10,09,50,429	11,90,75,027

* Subject to approval of the shareholders

(h) We can raise by way of deposits under the directions Rs. 17,96,75,999 (Rupees Seventeen Crores Ninety Lakhs Seventy Five Thousand Nine Hundred Ninety only) and the aggregate of Deposits actually held on 31 12 1987 is Rs. 8,89,88,317 (Rupees Eight Crores Fifty Nine Lakhs Eighty Eight Thousand Three Hundred and Seventeen only)

(i) The Company held no overdue deposits other than unclaimed deposits

(j) 1. The Company has complied with the provisions of the directions applicable to it.

2. The compliance with the directions does not imply that the repayment of deposits is guaranteed by the Reserve Bank of India

3. Deposits accepted by us are unsecured and rank pari passu with other unsecured liabilities

This advertisement is issued on authority of and in the name of the Board of Directors of the Company, the text of which was approved by the Board of Directors at their meeting held on March 9, 1988. One copy of the advertisement has been filed with the Reserve Bank of India at Bangalore

Bangalore
 Dated: March 9, 1988

By Order of the Board
 for VIJAYA LEASING LIMITED

T. K. ALVA
 VICE CHAIRMAN & MANAGING DIRECTOR

 **Vijaya Leasing Limited**

Regd. Office: Centenary Building, 28, MG Road, Bangalore 560 001 Tel: 561130/568783

Bombay: 150 Lady Jamshedji Road, Mahim, Bombay 400 016 Tel: 467532/467589

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OUR RECENT RELEASES

KNOW THY-SELF by G. K. Pradhan Rs. 90.00
The book is about a few Sadhakas and a Swami. The Swami is a Sthithaprajna. The book grows as the discussion between the various aspirants and the Swami grows. Students of philosophy and the general public would be greatly benefited by this work.

JNANADEVA — THE LIGHT BEYOND
by Vinayak Hari Date Rs. 125.00

To understand Jnanadeva in spirit is the task which the author took upon himself and this book shows how successfully he has done it.

SRI SANKARA'S GITA BHASHYA
Translation by C. V. Ramachandra Aiyar Rs. 100.00
This is an English translation of Adi Sankaracharya's famous commentary on the Srimad Bhagavadgita.

A MOMENT IN TIME by Apa Pant Rs. 35.00
This is the autobiography of Apa Pant, Former High Commissioner for India in London.

**ECSTATIC FLIGHT INTO HIMALAYAS —
CHAR DHAM YATRA**
by G. R. Venkatraman Rs. 60.00

This book is a valuable guide to the travelling public, who may wish to visit the source of the Ganga Gaumukha and the pilgrim centres of Gangotri, Yamunotri, Kedarnath and Badrinath in the Himalayan terrain.

THE VEDAS by His Holiness
Sri Chandrasekharendra Saraswati of the Kanch Kamakothi Preetham. Rs. 90.00
The Vedas are believed to be vibrations in space which were classified by Bhagavan Veda Vyasa 5000 years ago. Deals elaborately with the Vedangas.

**THE PATH: AN ACCOUNT OF
A SPIRITUAL ADVENTURE** by Madhuri Rs. 35.00
A story of Sadhana written by a French woman, relates very simply some of the events, signs and meetings that led her, as though invisibly guided, along the spiritual Path from France to India.

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BHARATIYA VIDYA BHAVAN

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And its Branches

Raman's mother, Parvati Ammal, hailed from a family renowned for Sanskrit scholarship. It is said of the father of Parvati Ammal that he trekked all the way from Tiruchirappalli to Nadia, the famous seat of Navya Nyaya or modern Indian Logic, where the greatest intellectuals like Gadhadhara lived and propagated their school of logic, in order to learn Logic, and returned also on foot. Parvati Ammal possessed in an unusual degree the qualities of patience, self-reliance and perseverance and would never becontent with the run-o-the-mill in life. She was a stickler for details and would never let things drift and happen for themselves.

No wonder, Raman inherited the best from his parents and in the process excelled both.

Educational Career

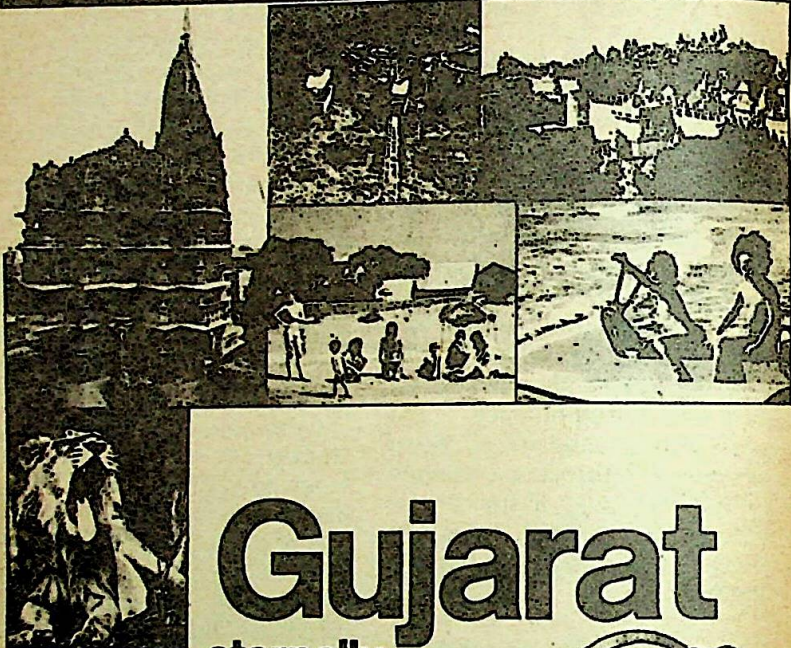
At Visakhapatnam, Raman studied at the Hindu College High School and had the distinction of being a first-ranker throughout. Right from the middle-school stage, science was his first love. It is said, in those days, Raman designed a prototype of a dynamo, starting literally from scratch.

He passed his Intermediate (1902) from the Hindu College, and joined Presidency College, Madras, for B.A. (Physics). His relatives impressed upon him that he should take history or economics as a special subject, but Raman would not budge. He had made up his mind to opt for physics; and in 1904, he passed out as No. 1 of the University, bagging a host of medals, prominent among them the Elphinstone Medal and the Arni Jagirdar Memorial Gold Medal.

Continuing his post-graduate studies in physics, Raman received V.I.P. treatment at the hands of fellow-students as also teachers. Not for him any imposition of regular attendance; not for him any restriction at reference libraries.

Raman, the Researcher

A little incident of those days served as an eye-opener to what was in store for the immediate future. While engaged in a prism experiment one day, he was struck by a peculiar phenomenon. His inquiring mind would not rest without finding an explanation. Late into the night, Raman probed into all relevant literature, but the answer still eluded him.



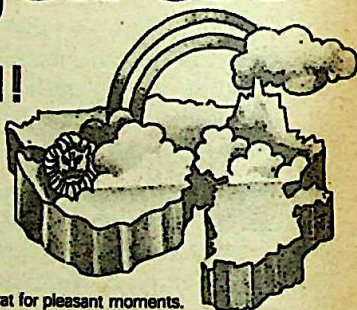
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Krishna, one of 4 most sacred
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Politana - Picturesque mountain
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Porbandar -
Birth place of Mahatma Gandhi.
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॥ पर्यायि वस्तुभिः ॥

Next morning, he repeated the experiment — and gave his own theory to the 'unusual'. Later in the day, he submitted the thesis to Physics Professor Jones. Months elapsed, still there was no comment from the Professor.

A restless Raman later approached Jones with a suggestion: 'May I enlarge the theory, in the light of freshly-attained knowledge on the subject?' Collecting the papers from the Professor, Raman published them in a British science journal. Still apprehensive, he showed his master the publication — his maiden effort at writing — only to receive a bear-hug from the Guru.

In January 1907, Raman secured a first class in M.A. (Physics) — first in the history of Madras University — and was all set to go to the U.K. for advanced studies. But his poor physique proved a stumbling block.

The Physicist in Hibernation

For a moment it looked as though the physicist's career was all over, barring the "Good Bye". Pestered by friends and relatives, Raman at last appeared for a competitive ex-

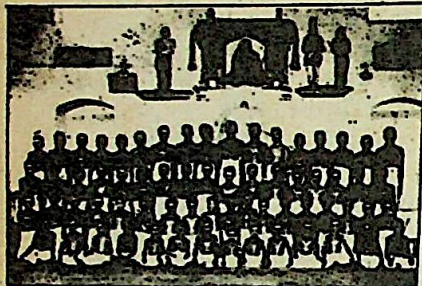
amination at Calcutta in February 1907. The subjects — history and economics — were Greek to him, yet he came out first of the lot.

While still awaiting his posting, Raman got married to Loka Sundari, setting a revolutionary precedent to inter-sect marriages in the Brahmin community.

In June 1907, Raman was appointed Dy. Accountant-General, in Calcutta. A good monthly salary, a loving wife, a well-furnished house, prospects galore in days to come — all these would have made a white-collar happy and contented. But Raman's yearning was still for science. Physics had become a part of him; he could not go far away from it.

One fine evening, while returning home from office work, Raman was surprised by a banner on a sidewalk: "The Indian Association for the Cultivation of Science". Jumping out of the running tram impulsively, Raman made his way to the dilapidated building.

A conference was on; Raman lost no time in getting acquainted with all the scientists present. The Association's



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On account of the various circumstances, the tenants of the patasala's lands have not been paying the rent for the past several years and hence the patasala is passing through a very difficult financial period. There are now 90 vidyarthi in this patasala. The donations received from few philanthropists and the annual grant disbursed by the Government of India are not sufficient to meet the growing expenses of the patasala. To overcome this problem, we have introduced SAMARADHANA SCHEME.

"An Endowment of Rs. 2,500/-, Rs. 3,000/- or Rs. 5,000/-, as per Menu could be made in favour of the Samithi and the interest income could be utilised for feeding the Vidyarthi on a day specified by the donor. This amount would be invested in fixed deposit in a scheduled bank at maximum rate of interest. Those unable to make this endowment, can as well send Rs. 250/-, Rs. 300/- or Rs. 500/-, as per Menu, and bear the expenses of the Patasala for one day and they can fix any day for feeding the Vidyarthi."

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Secretary, Amrit Lal Sarcar, son of Mahendra Lal Sarcar who founded the Association in 1876, and Sir Asutosh Mookerjee, an active member of the Association, were highly impressed by Raman's works. Thus started anew another chapter in the physicist's career.

In 1910, Raman was transferred to Rangoon, bringing in its train a science holiday for him. While in Burma, news of a distant institution having bought a modern scientific instrument reached Raman. Past midnight, Raman reached the spot, shook up a snoring watchman, went with him to the Superintendent's residence and glanced gleefully at the apparatus, hours before dawn next day.

In 1911, Raman was deputed on promotion to Posts and Telegraphs, as Special A-G, to Calcutta. Time was when Sir Asutosh Mookerjee, as Vice-Chancellor of the Calcutta University, had just founded the University Science College, with the help of donations from Sir Rash Bihari Ghosh and Sir Taraka Nath Palit.

Sir Taraka Nath had earmarked part of his donation for appointing a distinguished Physics Professor, Raman was Asutosh's



natural choice and Raman's choice was physics, of course. In 1917, with scant regard to the monetary handicap in accepting the new assignment, Raman bid "Good Bye" to administration and joined the Calcutta University as "Palit" Physics Professor.

In 1919, following the death of Amrit Lal Sarcar, Raman was elected Secretary of the Indian Association for the Cultivation of Science. Two years later, he represented Calcutta at an All-British-Empire Universities Congress. In 1922, Raman was awarded D.Sc. by the Calcutta University.

In 1924, he was a guest speaker at a Scientists' Convention in Canada. Making good of the visit, Raman extensively toured Canada, the United States, England and Norway. While in America, he called on

Nobel Laureate Millican, at whose instance Raman served as a Visiting Professor, for four months, at the California Institute of Technology.

The Royal Society of London awarded him a Fellowship in 1924. The same year, he founded the Indian Science Congress. For years together, he worked as its Secretary and also presided over the 1929 Madras Convention.

In 1925, at the second centenary of the Russian Science Academy, Raman represented India. The return trip from Moscow gave him a chance to study firsthand the progress made by Germany, Switzerland and Italy in the sphere of Physics.

The year 1926 saw Raman publishing the Indian Journal for Physics. About this time, the German Physical Society made him a special request to contribute an exclusive article on musical instruments for its Handbook of Physics. In response, Raman dwelt on musical instruments, in general, laying a pointed stress on Veena, Mridangam and a host of Indian instruments.

The long years of his research work on light culminated in the

discovery of the Raman Effect in 1928. In 1930, the Nobel Prize for Physics was awarded to him — the first ever Asian to win this supreme honour.

At the prize-awarding ceremony in Stockholm, Raman demonstrated the "Effect", using a number of liquids, one of them alcohol. The dusk drew near and the stage was set for a grand cocktail reception to the Nobel Laureate. "This morning, Raman demonstrated his Effect on alcohol. Now we would see the alcohol's effect on Raman" an invitee cracked pushing a glass in Raman's direction. The reaction was not reversible, the effect was not reciprocal. With a modest "Thanks", the glass was returned, for Raman was a teetotaler.

The Golden Era

The Golden Era paved the way to one better in 1932. After 15 years' service with the Calcutta University Science College, he decided to go south, accepting a Directorship at the Indian Institute of Science, Bangalore. Raman was instrumental in fetching due importance to fundamental research, mathematics and physics, at the Institute.

The unceasing enthusiasm of Raman brought fresh honours to the Institute. In 1934, the Indian Academy of Sciences started functioning and 1948 saw the emergence of the Raman Research Institute.

Following the establishment of the Raman Research Institute, Raman resigned the Directorship of the Indian Institute of Science in favour of that of the Raman Research Institute. As Director of Raman Research Institute, he was able to realise his dream of a live-wire organisation devoted to the advancement of the many facets of physics. The institute has also sections devoted to meteorology, bio-chemistry and mathematics, and has a fullfledged observatory. It also publishes a periodical, Proceedings of the Indian Academy of Sciences.

Almost every leading Indian physicist has had his association with Raman. The man who ushered our country in the Atom Era, Dr. Homi Bhabha, and Dr. Vikram Sarabhai, were two of his illustrious disciples.

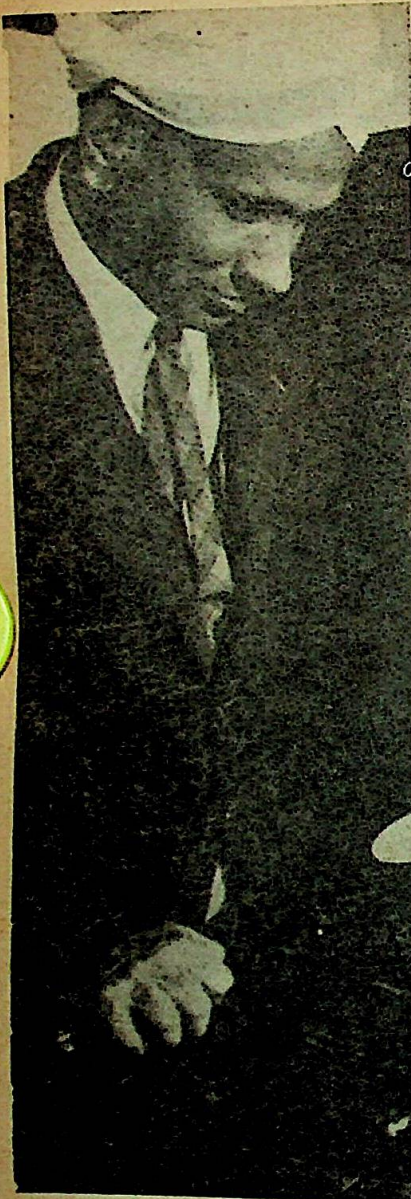
Raman was a member of many international scientific organisa-



tions. The German Academy, Munich, the Physical Society, Zurich, the Royal Philosophical Society, Glasgow, the Royal Academy of Ireland, the Science Academy of Hungary, and the Academy of Sciences, Paris, are but a few of them.

He was Chairman of the Indians Academy of Sciences, since its inception in 1934.

In 1951, the Philadelphia Institute of America awarded the Franklin Medal to Raman. In 1954, the topmost honour to an Indian — Bharat Ratna — went to him. The Soviet Union honoured him with the International Lenin Prize, in 1957.



Raman and His Students

Dr. A. Jayaraman

WITH Professor Raman, pursuit of Science was the very breath of his life. Single-minded devotion to work, intense concentration in whatever activity he was engaged in and a remarkable capacity to reduce complex problems to the fundamentals were the secrets of his success. He also knew how to relax. He was deeply interested in Nature in a broad

sense. Anything beautiful immediately engaged him be it a plant, a flower or a piece of rock. He could enjoy himself and be lost in thought looking at a tree. Often he used to burst into ecstatic joy over a colourful sunset. Great men have the ability to enjoy and appreciate common sights (common to the ordinary eye).

Childlike simplicity is yet another characteristic of Prof. Raman. His reactions were spontaneous and straight and he would do and say the unusual. There are many interesting anecdotes.

At the Raman Research Institute, we were a small band of research students and associates. Prof. Raman would meet every one of us at least once during the day to discuss about work, or exchange a few words. It was not the custom for us to exchange any formal greetings. Many a time on his birthday we wanted to wish him, but none of us did so. Perhaps we felt that being insiders it was not proper for us to do so; perhaps it was the age difference which prevented us from communicating sentiments. I forget the exact year. It must have been in the middle 50's when we all decided that

we should wish him on his birthday. We got the Institute gardener to make a rose bouquet and I was chosen to be the person who would hand the bouquet over to Prof. Raman. I accepted the assignment on one condition, that the others should follow me. We all stood in the veranda in front of Prof. Raman's room and when he came out I promptly stuck the rose bouquet in his hand and all of us said, "We greet you on your birthday." Prof. Raman, for a moment was taken aback by this act of ours and was deeply moved. In those days he would not show emotions outwardly. He took a sniff at the scent emanating from the roses and said, "I say, these are lovely roses, where did you get them? I suppose they are not from my own garden." We could not lie about the roses and admitted that they were from the Institute garden. Professor said, "You should have left them on the plants. They would have looked more gorgeous there than in the bouquet. Anyhow I thank you all." That was our first and last formal wishing.

When you are closetted with Prof. Raman, he always did much of the talking. When he was doing experiments in the

Laboratory, it was his habit to describe what he was observing and how wonderful such and such effect is. The person who stood by him would automatically be saying, "Yes, Sir." However, many a time awkward situations can arise. I have gone through this many a time myself and it would go something like this. Professor would say, "I say, I am seeing a most remarkable effect in this crystal. It is absolutely fantastic and marvellous." — Yes, Sir. — The next statement after a few minutes of further observation would be, "I think I still see it. It may be there." — Yes, Sir. — A few minutes later he would say, "I don't think there is any effect. It is all my imagination. I think I was foolish." Here an 'yes, sir' would be awkward of course!.....

It was 1st November 1949, two of us, Sri Padmanabhan and myself, had just joined the Raman Research Institute. We were the first two to start work in the new Institute. Prof. Raman wanted us to arrange some of the things he had bought for his museum collection. There were two beautiful stuffed Himalayan pheasants, which he had bought from a Taxidermist in Calcutta. We left the pheasants in an open

almirah and forgot to lock the door of the room. In those days there was no electricity in the Institute and we had just started organizing the place. As ill-luck would have it, two mongrels got wind of the stuffed birds. They gained entry into the room in the night and destroyed one of the pheasants beyond recognition. The next morning when we came and saw the spectacle, it was such a shock. We knew that Professor would get very upset with us for not locking the room and something had to be done to cover up the catastrophe. We quickly ordered the servants to clean up the place and bury the remnants of the pheasants in a far off place. Prof. Raman came, and went straight into the museum room. Not finding one of the pheasants he wanted to know what happened. It was part of our decision to maintain that only one pheasant was there. Professor repeatedly said that he definitely bought two and was scratching his head as to how one could have disappeared. Since we strongly maintained that there was only one pheasant, he convinced himself that although he paid for two, only one specimen actually was brought to Bangalore. Then he went for a walk in the garden satisfied with his reasoning.

After a few minutes he returned with a feather of the same pheasant which the mongrels tore to pieces. The man who took the remnants must have dropped a feather on the way. It was difficult to cover it up but we managed to convince Professor that some bird must have dropped a feather on its flight. Professor must have wondered about it but did not ask any further questions. We felt very bad for having hidden the truth from

him. Since we had just joined, we did not want to run the risk of being sent away, by telling what happened. If that had been the case, we would not be telling you this interesting episode!

Prof. Raman was warm-hearted, generous and would never let down his students and associates. If we did anything worth-while, however small it may be, it was readily appreciated. Such was his noble nature.

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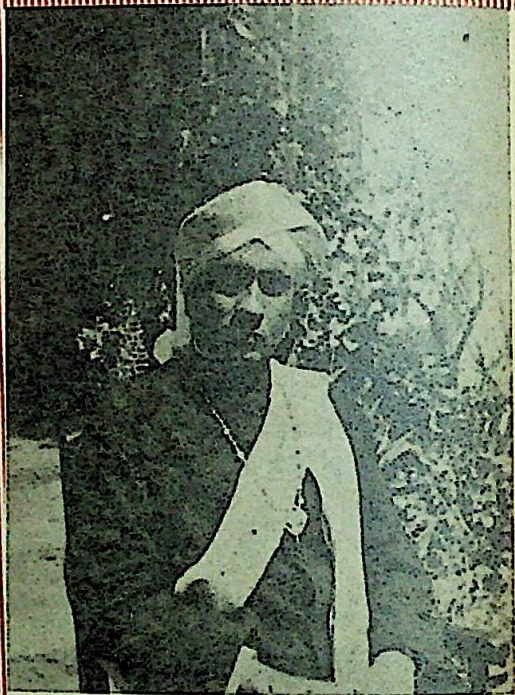
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line at an angle equal to that of the incidence. If it falls on an opaque substance, a great part of the light is just absorbed and the rest is scattered in an irregular way. What is absorbed becomes heat. What is scattered gives the colour to the substance. The substance selects the colour that it wants out of the mixture called sunlight. A rug of one kind of material scatters about the blue of the sunlight and absorbs the rest of the rays. So it is called a blue rug. So a rose scatters about the particular colour that we attribute to the rose.

The Raman-Effect deals with what happens to a beam of light of a pure unmixed single colour that enters a transparent substance. Much of it goes through without change, but a part is scattered about. The emerging ray exhibits a change in colour, something different from what it was. This was a

phenomenon not previously observed by scientists. This discovery by Raman led to a great many important developments in the world of science. It furnished scientists with a powerful method of probing into the constitution of molecules and helped them to give answers to a variety of questions arising in physics and chemistry. Instrument makers of the world have designed many new instruments for its proper study. Over 6000 original papers, it is said, have been written by scientists in various Universities on the Raman-Effect.

Dr. Raman is a great teacher. His knowledge is not confined to physical science. In this overspecialised world his breadth of knowledge is remarkable. He combines highest intellectual integrity with a winning warmth of heart. His latter feature sometimes comes out of his utterances which are delightfully free and frank. He is our most illustrious scientist, and we fervently hope that he will continue for many years to guide the scientific progress of India.

— Dr. S. Radhakrishnan

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Every one knows that light travels in a straight line, not like sound which travels in all directions. Let us for a moment imagine the sound too travels only in a straight line like light. If I sing out from one end of a hall — 'Ma' — if sound travelled just like light only in a straight line, then the sound would go only in a straight line in front of me. People in front of me would hear me sing 'Ma'. A part of my voice, however, — and this is the Raman-Effect — would be reflected off the bodies of people seated in all hall. At a certain angle they would hear me sing, but they would not hear 'Ma', but strangely enough, they would hear me singing 'ga'. If I changed my note and sang 'ga', they would at that angle hear me singing "Ri" and so on. This would be wonderful; but this does not really happen with sound. This is just what does happen, however, to the beam of light in the Raman-Effect. The beam of light — let us call it 'Ma' — is a portion of it, scattered by the molecules on which the beam impinges, but in the process it is altered in pitch to 'Ga'. If the beam of light were "Ga", it is changed to "Ri", and so on. The wave-length is changed in the scattering. We have now something of the Raman-

Effect.

But do not imagine it is all so simple as this. It is a very complicated affair in reality.

"For the chair of Physics created by Sir Taraknath Palit, we have been fortunate enough to secure the services of Mr. Chandrasekhara Venkata Raman, who has greatly distinguished himself and acquired a European fame by his brilliant research in the domain of Physical Science, assiduously carried on under the most adverse circumstances amidst the distraction of pressing official duties...

I shall fail in my duty if I were to restrain myself in my expression of the genuine admiration I feel for the courage and spirit of self-sacrifice with which Mr. Raman has decided to exchange a lucrative official appointment for a University Professorship, which, I regret to say, does not carry even liberal emoluments. This one instance encourages me to entertain the hope that there will be no lack of seekers after truth in the Temple of Knowledge which it is our ambition to erect."

— Sir Asutosh Mookerjee
March 1914

RAMAN LETTERS

Dr. Sir C. V. Raman was a great friend of the Bhavan. Below is given his message on the occasion of Bhavan's Silver Jubilee:

"The wide range of the Bharatiya Vidya Bhavan's activities and the success they have achieved can only be described as most remarkable."

Facsimiles of three letters from Dr. C. V. Raman, are given here.—Ed.

SIR C.V. RAMAN, F.R.S., N.L.,
DIRECTOR

RAMAN RESEARCH INSTITUTE
HEBBAL POST, BANGALORE, 6.

Ref: No. 497

5th November, 1965.

Dear Mr. Ramakrishnan,

I have just seen the "Dipavali" Number of the Bhavan's Journal. The picture on the cover page is exceptionally fine. I would like to ascertain, if possible:

(a) The particular brand of colour film used for taking the photograph; (b) the name and address of the firm who made the colour blocks, and (c) the name and address of the firm who printed the cover page.

Could you kindly assist me in obtaining this information?

Thanking you,

Yours sincerely,



Mr. S. Ramakrishnan,
Editor,
"Bhavan's Journal",
Bharatiya Vidya Bhavan, BOMBAY, 34.

Ref: No. 272

5th July, 1966

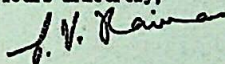
My dear Mr. Ramakrishna,

I have just received your kind letter of the 30th June 1966, requesting me to contribute to the proposed symposium on national integration.

I am reminded of the famous adage, that those who sow the wind will reap the whirlwind. The real trouble started when the constitution pulled down the English language and put Hindi in its place, in the face of a strong and well-justified opposition. The evil results of that foolish decision have just begun to show themselves. There is worse yet to come and I do not think that anything can stop its coming. No useful purpose would be served by my writing on this very unpromising topic.

With apologies,

Yours sincerely,

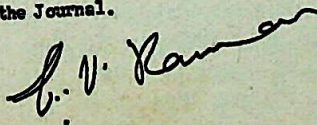


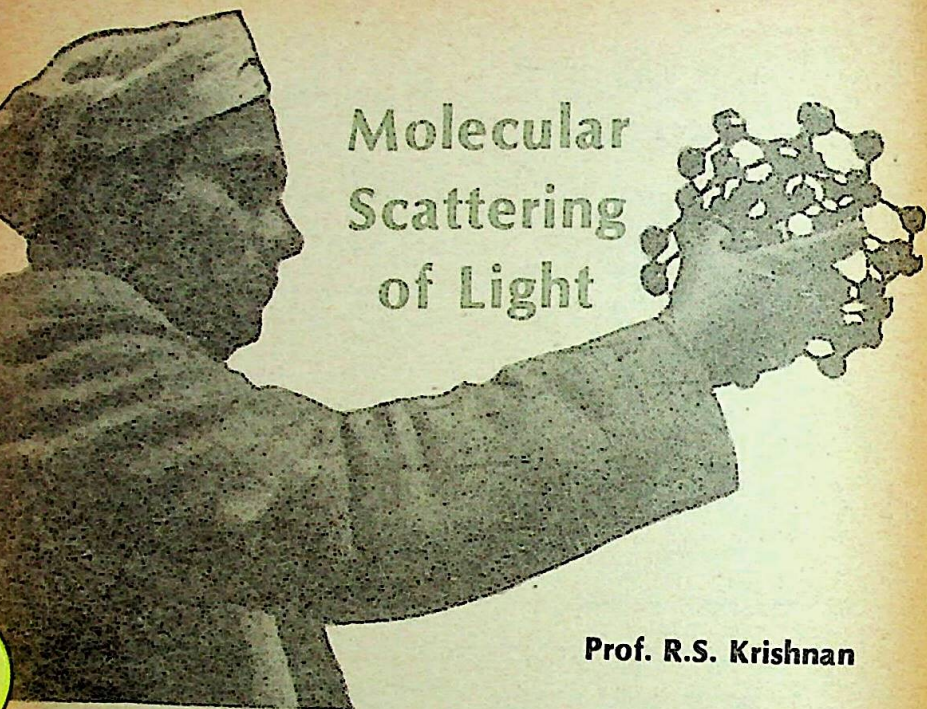
SIR C. V. RAMAN
Director

RAMAN RESEARCH INSTITUTE
BANGALORE-6

9th July, 1964.

BEAVAN'S JOURNAL has made a place for itself in the cultural life of India. It is unique in the nature and character of its contents. I am writing to send my cordial good wishes for the continued success of the Journal.





Molecular Scattering of Light

Prof. R.S. Krishnan

THE year 1921 was the turning point in Raman's career. He published his first paper on the scattering of light by sulphur suspensions in the "Proceedings of the Royal Society" of London along with the student B. B. Ray. In the summer of 1921 at the pressing request of Sir Asutosh Mookerjee, Raman made his first brief visit to Europe as a delegate to the Universities Congress held at Oxford. During this trip he

visited the St. Paul's Cathedral in London and marvelled at its whispering gallery and carried out a few experiments which finally resulted in the publication of two papers — one in "Nature" and the other in the "Proceedings of the Royal Society."

During the voyage Raman's attention was attracted to the problem of the origin of the blue colour of the Mediterranean

Sea. He conceived the idea that the molecular scattering of light in water was the primary origin of the colour of the deep sea, contrary to Lord Rayleigh's explanation that the blue was a reflection of the sky light by water. Observations with Nicol polarising prisms during the return voyage confirmed Raman's hypothesis. These observations furnished the inspiration for starting a comprehensive programme of research which he undertook in the Association on the molecular scattering of light in solid, liquid and gaseous media.

The laboratory with its facilities steadily improving under Raman's administration, became the natural centre of new activity. The assistance given by a succession of gifted collaborators, namely K.R. Ramanathan, K.S. Krishnan, L.A. Ramdas, S. Venkateshwaran, I.R. Rao, S.R. Rao, K. Seshagiri Rao, J. Kameshwara Rao etc. who were attracted to this laboratory from all parts of India, enabled Raman to push forward steadily with his investigations. Not only the studies on the **molecular scattering of light proved most fruitful** in themselves, but they also suggested and inspired numerous

researches in related topics in many branches of Physics.

Early in 1928, the work of the preceding seven years on molecular scattering of light in diverse media found its logical culmination and reward in the discovery of a new scattering phenomenon that bears his name — "Raman Effect" and for which he was awarded the Nobel Prize in Physics in 1930. Using a simple experimental set up costing a couple of hundred rupees only, Professor Raman discovered that some new frequencies not present in the incident light appeared in the light scattered by any medium as a result of the interaction between molecules of the illuminated substance and the incident monochromatic radiation. Thus, in the spectrum of the light scattered by a substance Raman Effect discloses itself by the presence of new lines adjacent to the original lines of the incident light.

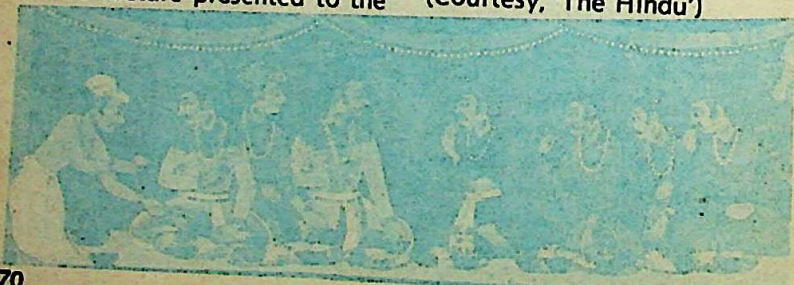
Prof. Raman and K.S. Krishnan immediately took up intensive experimental studies on the modified (Raman) scattering in liquids and vapours. Prof. Raman himself took an active part in setting up the experi-

ment and making observations. Thus under the interaction of light any scattering medium could simultaneously absorb one photon and emit another of higher or lower frequency compared to that of the absorbed one. The energies of the incident and scattered photons differ by an amount corresponding to the energy difference between two quantum mechanical states or energy levels of the scattering medium. Thus Raman was the first to recognise and demonstrate that the energy of the photon can undergo a partial transformation within matter. In a cable published in "Nature" of London, Prof. R.W. Wood of U.S.A. had stated that the beautiful discovery which resulted from Prof. Raman's long and patient study of the phenomenon of light scattering is one of the most convincing proofs of the quantum theory of light which was available at that time.

In a lecture presented to the

South Indian Science Association in Bangalore on March 16, 1928, Raman made it clear that this discovery had not only opened up a new branch of spectroscopy, but the results of its application would prove to be of great significance for Physics and Chemistry generally. These anticipations were amply fulfilled, as many investigators in all parts of the world entered the new field of research and by their contributions extended it rapidly in many directions. Investigations on the Raman Effect naturally formed a considerable part of the activities of the laboratory where it was discovered, and many significant contributions were made by students of Raman at the Association in Calcutta. During the same period Raman and his students published numerous memoirs on X-ray diffraction, magneto-optics, magnecrystalline action and crystal structure.

(Courtesy, 'The Hindu')



We, the Bankers — 20

K. G. Mallya

A WEEK later —

In the Manager's cabin Pandey was discussing something with Rao and in the main business hall all the members of the staff were at work attending to the needs of the customers.

Suddenly Pandey heard a knock at the door of his cabin and before he could say, "Yes! Come in!" Kantilal rushed in. Not expecting him to come to the Bank, both Pandey and Rao became speechless for a while but Pandey gaining self-confidence said, "Kantilalji, please be seated!"

Without waiting for any exchange of courtesies Kantilal dragged a chair, sat down and said rudely, "What you have done is not in good taste!"

Underterred, Pandey gave no

reply. He looked at Kantilal without opening his mouth.

His silence irritated the petty leader. "I learn from the loan-sponsoring office that on flimsy grounds" you have rejected 170 out of 200 applications. His tone was violently harsh.

Pandey understood what the matter was. "I am sorry. Under the anti-poverty programme they were ineligible for the loans and so I had to return the applications." Pandey tried to explain his stand as politely as possible.

Kantilal was furious. He forcefully demanded: "I know everthing. Now tell me specifically whether you are going to sanction these loans or not?" His voice echoed through the thin panels of the cabin.

Pandey thought for a while.



The so-called leader and a wilful defaulter, was going too far. He wanted to cut him short once for all. With a firm voice he said frankly, "Kantilalji, we have already returned the applications and there is no question of taking them up again. I am sorry!"

His fury still unabating, Kantilal thundered: "But I did tell you that I am interested in these proposals. Without informing me how could you release those 30 loans?" He found fault with Pandey.

Least disturbed, Pandey boldly answered: "I am sorry, Kantilalji, I am not answerable to you. The applications came directly to us and we have dealt

with them independently. I do not believe in middlemen!"

Kantilal roared: "Middleman! Did you say middleman. Who is the middleman? I warn you: You may have to repent for having hurled this insulting word at me, understand? You are perhaps not aware how long the arms of this Kantilal can reach." He dramatically stretched his hands.

Unperturbed, to add emphasis to his words Pandey calmly said, "Sorry I have nothing more to discuss with you as I am in no way answerable to the people unconnected with the anti-poverty programmes."

Kantilal shouted: "You do not know what sort of a man I am and what connections I have at the ministerial level. I will see that you are ousted from this place, understand?" Holding out a threat like this, he thumped on the table furiously and left the cabin at once with the cabin door swiftly banging behind him.

For a while there was an uneasy calm in the cabin. Rao took his handkerchief and slowly wiping the perspiration, said, "Today, the Ravana has revealed himself fully, Sir, he may create trouble to everyone of us."

Although he was calm and composed throughout, now Pandey got excited. He slowly said, "Just see the irony. This is the anti-poverty scheme sponsored by the Government. But in the dirty hands of the local officials and selfish leaders, the scheme gets strangulated. While identifying the borrowers, why can't the officials identify those five poor widows who had to be helped by the school principal and our own staff member? This is how the whole scheme works."

Rao sadly said, "It is really unfortunate, sir!"

"Unfortunate?" Pandey disclosed, "This Ravana had come with a strange proposal of sharing commission. He told me that he would collect Rs. 500/- from each borrower out of the subsidy and give me a share out of it."

Hearing this, Rao shook his head and said, "Sir, there could be some greedy people who might join hands with unscrupulous people like Kantilal and bring a bad name to the banking community as a whole!"

But Pandey advised caution: "Rao, times are not good. Really they are not good. We live in a society contaminated with dishonesty and selfishness and the honest and the selfless are in a minority. Let us be careful so that we may not fall a prey to anti-social elements."

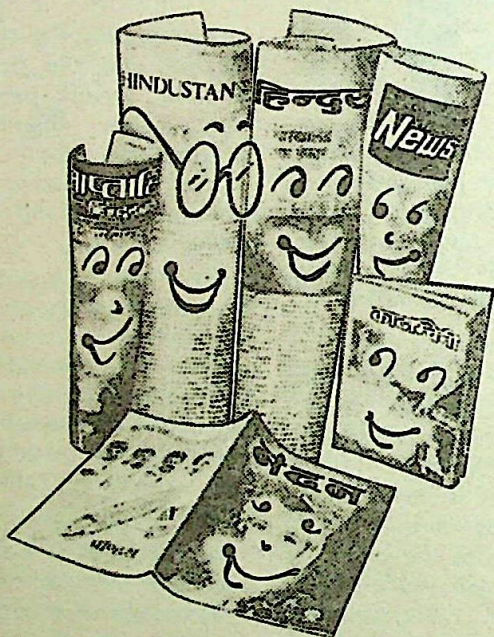
Rao nodded his head in agreement and went out of the cabin in a thoughtful mood.

Many days passed.

Pandey had forgotten the entire episode of Kantilal's rage and threat and the business in the Bank was going on as usual without any hitch.

One day in the morning when the Manager was busy scribb-

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ing something on the letter pad, the Divisional Manager of the Bank suddenly appeared with a hand bag. As soon as he saw him, Pandey stood up, folded his hands and respectfully wished, "Good morning, sir. Welcome to our office."

Smiling graciously the DM said, "Good morning, Pandey."

DM took his seat and enquired: "How are you, Pandey?"

"Sir, please be seated here!" Pandey vacated and offered his own seat.

Pandey occupied a chair opposite to his and modestly replied, "Doing fine, sir."

DM in an appreciative tone said, "I learn that you are doing a good job here."

Pandey smiled: "With the blessings of persons like you, sir."

Then the DM disclosed the purpose of visit: "I have come here on an unpleasant mission."

Hearing this, a shock wave passed through Pandey's body for a moment. He looked up at his face, enquiringly.

The DM slowly spoke looking deep into Pandey's eyes, "You know these are the days of mass lending. There is pressure from

all corners. Grant loans liberally they suspect you have illegally minted money. They may also brand you rash. But if you don't grant loans, people will complain that no loans are granted. Then they will think that you expect something. The management will conclude that you are timid..."

Hearing this indirect reference Pandey could sense what the matter was. He asked candidly, "In which category do I fall, sir?" He was very polite.

Without answering that question the DM took his hand bag, opened it and took out a letter and passed it on to Pandey. Then with a sigh he said, "Look, here is a complaint against you. But it has no name and no signature...!"

Pandey was baffled. Eagerly he asked, "But, sir, do you take note of such anonymous complaints also?"

The DM not answering the question directly, asked, "You just go through the letter and see for yourself what it says."

On going through the complaint, Pandey's hands trembled, face became red and sighing heavily he gave it back without uttering a single word as by then he felt that the whole world was



working against him.

Then DM revealed sadly: "This letter is addressed personally to our Chairman. Copies have gone to the Reserve Bank, Finance Ministers of the State and the Centre, and now from all quarters we may get 'love letters.'"

Hearing this Pandey became nervous. He was holding his head high courageously all these days only because he was feeling that so long as he was honest nobody could raise a

little finger against him. But now! Suddenly he felt shaky. Yet he strongly pleaded, though in a trembling voice, "Sir, don't you know my background and what sort of a man I am!"

But the DM was helpless. He replied in a tone indicating worry, "We know! But you may be aware that today we are working in a public sector bank. Public sector means open for the general public to praise or blame and one should be always prepared to face more of criticism than appreciation."

Getting more and more worried, Pandey pleaded in vain, "But sir, an unsigned and unidentified complaint alleges that I take commission for sanctioning loans at the rate of Rs. 250 for a sewing machine, Rs. 500 for a buffalo, Rs. 1,000 for a bullock cart and Rs. 10,000 for a truck. Sir, I swear, I swear by Lord Rama's name that, this is an utterly false and baseless allegation. I beseech you to totally ignore this complaint."

The DM replied dispassionately, "Pandey, I am bound by duty. Our Chairman has asked me to make an investigation. Therefore I have to come down here on an unscheduled visit. Now please get me all your loan ledgers. After going through them I will contact a few parties independently and verify the facts myself." To Pandey these words came as a bolt from the blue.

"But sir, don't you rely on me?" With folded hands Pandey went on pleading his innocence. But the DM had to carry out the orders of the superiors. So he firmly said, "I have already told you that ours is a public institution. Each and every complaint has to be looked into. Please try to understand."

Pandey became speechless. With his fingers still trembling

he pressed the call bell. In response Has Mukh appeared and saluted. Pandey instructed, "Has Mukh, get all the loan ledgers. Then please prepare two cups of tea for us. Here is the money for milk."

Has Mukh silently received money, kept it in his pocket and went out. Within a few moments he brought the ledgers and placed them before the DM for his verification. Then he went out to fetch milk for preparing tea.

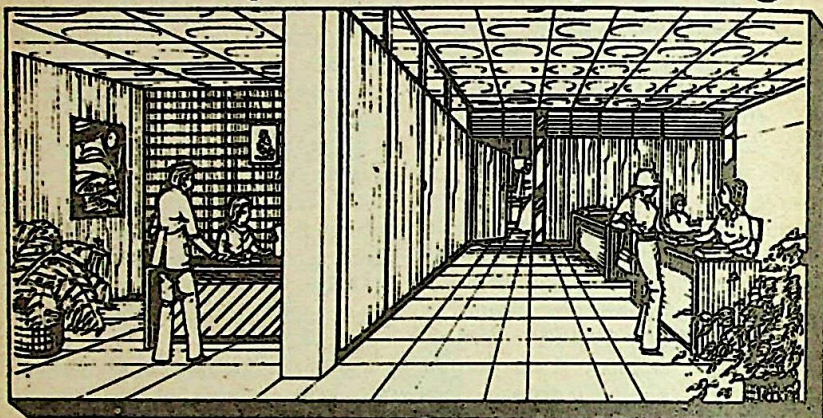
Silently the DM went through the ledger minutely and noted down certain points as Pandey looked on. After sometime Has Mukh brought tea and kept the cups before them mechanically. In a pensive mood both of them drank silently.

After completing the verification of the books the DM leaned back on the seat and yawned: "You know I had to start very early in the morning to reach this place." He said as though he had nothing else to speak about.

Pandey acknowledged, "Yes! This place is a bit out of the way."

Then DM concluded, "Anyway my job is done. Now call your staff members. I would like to say 'hello' before I leave!" He looked at the business-hall. Pandey went out and signalled

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everyone to come in. One by one they came in. The DM stood up and shook hands.

Looking at Shakuntala he observed, "You are a newcomer, I presume!" Shakuntala nodded her head and said with a smile, "Yes, sir!"

"How is the work in the Bank?" For this question, Shakuntala replied, "Quite interesting, sir!"

Then picking up his bag, the DM said, "Friends, best of luck to everyone of you!" As he left the cabin all the members of the staff respectfully joined their palms. Pandey followed the DM up to the door and after seeing him off returned to his cabin with a very heavy heart. By then all the staff members had returned to their seats.

(To be Contd.)

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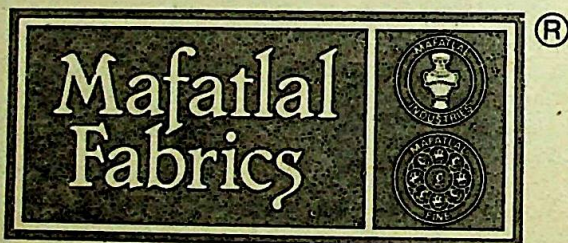
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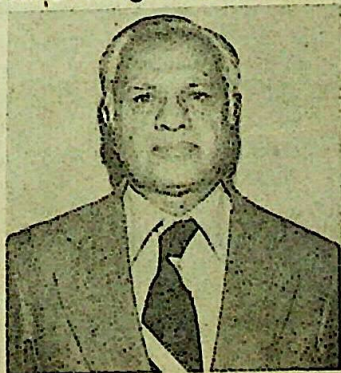
Bhavan's NEWS

KANNADA RAJYOTSAVA AWARD FOR DR. G.V.K. RAO

The prestigious Rajyotsava Award — 1988, Government of Karnataka, was presented to Dr. G.V.K. Rao, Chairman, Bharatiya Vidya Bhavan's Bangalore Kendra, for his outstanding contribution in the field of Administration by the Chief Minister, Sri S.R. Bommai, at a colourful function organised at the Ravindra Kalakshetra, organised by the Kannada and Culture Department of the Government of Karnataka on Tuesday, November 1, 1988.

Dr. Rao was the former Chief Secretary of the Government of Karnataka and a Member of the National Planning Commission, Government of India.

Apart from this, he has held many distinguished positions in Government Service. He was also the Chairman, ICAR Review Committee, Government of India; Team Leader, FAO Food Security Assistance Schemes Evaluation Committee; Special Adviser to the DG/FAO for Aid in Kind for Agriculture in Africa



**MUNSHI'S ROLE IN
HYDERABAD LIBERATION
STRUGGLE**

To mark the Birth Centenary of Dr. K.M. Munshi and the Golden Jubilee Year of his 'brain-child', the Bharatiya Vidya Bhavan, the Bhavan's Alumni Association of College of Communication and Management, Hyderabad, recently observed "Freedom Forty in Hyderabad: A Day To Remember" before a large and distinguished gathering of the elite of the twin cities of Secunderabad and Hyderabad.

A special feature of the programme was that all the freedom fighters who spoke on the occasion highlighted the role played by Dr. K.M. Munshi in the Hyderabad Liberation Struggle, launched by the Hyderabad State Congress under the leadership of Swami Ramananda Tirtha, after Munshi took over as India's Agent-General in Hyderabad at a critical phase of the Struggle, following the Agreement reached between the Government of India and Nizam's Government in November 1947.

Shri K.V. Narsing Rao, a Member of the Working Committee of the erstwhile Hyderabad State Congress, presided.

Speaking on the occasion, Shri Narsing Rao suggested that the sacrifices of freedom fighters who laid down their lives for the freedom of Hyderabad like Shieboollah Khan should be immortalised by setting up monuments in their memory.

Shri Rao recalled the non-violent and even armed struggle waged by the people of the erstwhile Nizam's State for the liberation of the State and its integration with the Indian Union. He hoped that the book on the History of Hyderabad Freedom Struggle, being written by Shri V.H. Desai, a veteran freedom fighter and journalist himself, would highlight the grim struggle waged by the people both within the State and outside.

Shri M.S. Rajalingam, a veteran freedom fighter and former Minister, recalling his experiences said the contribution of leaders such as Kulapati K.M. Munshi and Swami Ramananda Tirtha in the struggle for



Shri K.V. Narsing Rao garlanding the portraits of Sardar Vallabhbhai Patel and Dr. K.M. Munshi.

Hyderabad's freedom and its merger into India would be remembered forever. He said Munshi's concept of 'Akhand Hindustan' was not based on narrow and parochial concept but was conceived as the sheet-anchor of reintegration of Indian polity.

Shri V.H. Desai, Freedom Fighter, Hon. Principal and the President-Advisor of Bhavan's Alumnae, said that but for the valiant struggle waged by the people, Free India could not have launched a 'police action' against the Nizam's Govern-

ment who dreamt of becoming 'His Majesty' of 'Azad Hyderabad', after the lapse of British paramountcy. He said that the History of Hyderabad Freedom Struggle began as early as 1800 A.D.

Shri C. Sudarshan, a freedom fighter and well-known educationist, while highlighting the role played by Shri Munshi, spoke of the confidence he had reposed in the students' movements of which he was a part. He said the values of freedom era had undergone a sea-change and a new youth movement was called for.

BHAVAN'S NEWS

Shri Akbar Hussain, freedom fighter and trade union leader, said the hurdles caused by those ruling Hyderabad in the erstwhile Nizam's State were the makings of those officials who had come to this part from other places. He said the history of Hyderabad's freedom movement was not sufficiently propagated and the sufferings and sacrifices of the people who fought for Hyderabad's freedom were not known to many among the younger generation.

Shri A.K. Mukherjee, the Chairman of Bhavan's Alumae welcomed, and Shri Mural Mohan, Jt. Secretary, proposer a vote of thanks.

KULPATI MUNSHI'S CENTENARY CELEBRATIONS IN GUJARAT

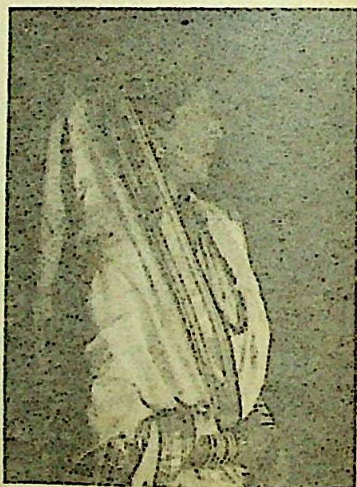
The Gujarat-Government sponsored Gujarat Sahitya Academy has formed a committee for the centenary celebrations of Kulapati Shri K.M. Munshi.

It decided to propagate his literary creations by producing some of them on the stage and to organise the performance in various cities of Gujarat. The wellknown cultural Institution

Darpana Academy was assigned this project.

Damini Mehta, the head of the Drama Department of Darpana, and a veteran artist of Gujarat theatre, directed 'Purush Samovadi', a composite programme which was compiled by the poet-dramatist Dr. Chinu Modi.

As many as 13 performances were held in different district towns of Gujarat and it was presented for the delegates of the Gujarati Sahitya Parishad Sammelan held at Bombay in December 1987.



Damini Mehta in one of Munshi-ji's plays.

BHAVAN'S NEWS

It was telecast from the Ahmedabad Doordarshan and also broadcast from Akashvani, Ahmedabad. With every performance, wellknown writers spoke about various facets of Kulapati ji. The last performance was held in Bharuch, the birth place of Kulapati ji. Shri Amarsinh Chaudhary, the Chief Minister of Gujarat, presided over the function and paid homage to Kulapati Shri K.M. Munshi.

Damini Mehta who directed and acted in the excellent production was warmly congratulated after every performance. She hopes to take the production later this year to the U.K. and the U.S.A.

INDOLOGISTS HONOURED

Prominent Indological scholars were honoured by Shri L.P. Shahi, Union Minister of State for Education and Culture, and many indological publications released at a function held in the new premises of Motilal Banarsidass, Publishers, at A-44, Naraina Industrial Area, Phase-I, New Delhi, on October 14, 1988.

The authors honoured were: Prof. Ved Vyas, Supreme Court Advocate who started his career as an indologist in Lahore, Prof. G.V. Tagore, devoted to the study of Prakrit, Apabhraṃś,

Sanskrit and Puranic lore, Prof. Jagannath Agrawal, Epigraphist and Head of the Sanskrit Department, Punjab University, Prof. Ram Chandra Prasad of Patna University and author of many books including the translation of "Ramcharit Manas", and Prof. R.C. Dwivedi of Rajasthan University, who has specialised in poetics and Indian Philosophy.

The books released were: The first English translation of the well-known German book of Oldenberg. "Religion of the Vedas", "Panini" by George Cardona which is the first volume of the 17 - volume project undertaken by this Professor of Pennsylvania University; and Volume five of the eight-volume "Indian Kavya Literature" by Prof. A.K. Warder of the University of Toronto.

Shri Shahi assured the help of the Ministry to publishers as well as the institutions all over India for the promotion of Sanskrit and Indological Studies.

JAIPUR KENDRA

Mountaineering by Students

A 40-member team of mountaineers from the Bharatiya

BHAVAN'S NEWS

Vidya Ashram Jaipur, successfully completed a fortnight-long trekking tour of the Himachal Himalayas recently.

The tour was organised by the Mountaineering Association of Rajasthan and coordinated by the Mountaineering and Adventure Institute of Rajasthan. The mountaineers were led by Shri K.N. Singh, Director of the Mountaineering Association. The principal of Bharatiya Vidya Ashram, Shri B.G. Pitre was the manager of the team.

The team scaled peaks 14,000 feet high and covered three important places — Vyas Kund, Rohtas Darra and Patalsu peak during the course of their trekking expedition. With an average age of 12 years the oldest member of the team was the 55-year-old Dr. (Smt.) Kanta Dadu. The baby of the team was the three-year-old Priyadarshini Singh (Happy).

MULTI-LINGUAL DRAMA COMPETITION ORGANISED BY ALLAHABAD NATYA SANGH

The Allahabad Natya Sangh is organising the 22nd All-India Short Play Competition and Theatre Seminar at Allahabad from February 22 to March 10, 1989.

This is the only Multilingual Drama Competition of its type in the whole of India. Last year as many as 100 drama troupes comprising of 3,000 artistes participated.

The competition is open to all and the plays can be staged in any of the dialects or regional languages of India and even in Nepali.

Free lodging and subsidised board will be provided to all out-station teams besides the usual railway concessions.

For details write to Shri Virendra Sharma, General Secretary, Allahabad Natya Sangh, 22, Mahatma Gandhi Marg. Allahabad 211 001.

PALGHAT KENDRA

Unit of Rajendra Prasad Institute

A unit of the Rajendra Prasad Institute of the Bhavan was inaugurated at the Palghat Kendra on August 10, 1988 at the Bhavan's own building by Shri B. Subramaniam, Plant Manager, Carborundum Universal Ltd.

It was a well attended function presided over by the Kendra Chairman, Dr. T.K. Keshavan

BHAVAN'S NEWS

Nair. The Chairman was optimistic that the "Munshi Birth Centenary Memorial Cultural Complex" will take shape in the near future.

Prof. N.S. Panchanath, Director, gave the details of the course. At present the unit has started the P.G. Diploma course in Industrial Relations & Personnel Management. The faculty includes eminent and experienced persons selected from among the Chief Personnel Managers of the prestigious industries of this area and others who are in the field for many years.

Shri T. Sreenivasulu, Vice-Chairman, introduced the Chief Guest and Shri P.P. Unni, Jt. Director of the course, introduced the faculty members.

Prof. K.P. Vijaya Krishnan, Hon. Secretary, spoke on Bhavan's activities with special reference to its academic programmes. He also proposed a vote of thanks.

Preparations are going on in the Kendra to celebrate the Golden Jubilee of the Bhavan and the Birth Centenary of Kulapati Munshi.

KUM. SHOBHA

RAMACHANDRAN'S MAIDEN MUSIC CONCERT

The maiden Carnatic vocal music concert of Kumari Shobha Ramachandran, a student of Shri T.S. Anantharaman, Principal of Naada Brahman School of Music, Chembur, Bombay, on October 8, 1988 evening at the Balvikas Hall, Chembur, revealed her talent in various aspects such as Raaga-aalapana, rendering of Kirtana and Kalpana swarams though there was scope for more regulation of speed on the whole.



BHAVAN'S NEWS

The highlight of the concert was the artistic singing of Raagam, Thaanam, Pallavi in Raaga Kaambodhi.

She was ably supported by Shri Sriram Subbaraman on Mridangam and Kumari Mangala Vaidyanathan on Violin.

'Naada Brahman', Chembur, every year celebrates in a grand manner the birth Anniversaries of Saint Tyagaraja and Muthuswamy Dikshitar apart from holding several music concerts. The School sends every

year students for the Carnatic Music examinations.

SHRI ROHIT MEHTA

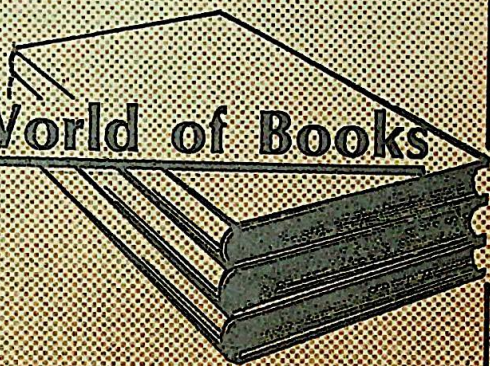


Our congratulations to Shri Rohit C. Mehta, Chairman of G.N.F.C. on his election as President of the Indian Chamber of Commerce and Industry.



Shri C. Subramniam, Chairman of Bhavan International, presenting a copy of the Indian edition (brought out by the Bhavan) of Lord James Callaghan's autobiography, "Time and Chance," to Lord Callaghan during the former's recent visit to London. To Lord Callaghan's left is his wife, Lady Audrey Callaghan, and at extreme left is Shri Mathoor Krishnamurthi.

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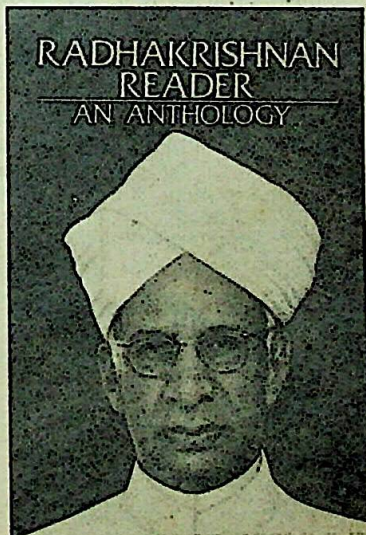
A UNIQUE ANTHOLOGY

A Radhakrishnan Reader: An Anthology Pub. Bharatiya Vidya Bhavan, Pp 680. Price Rs. 200.00.

Centenaries of different great personalities are celebrated in various ways. So too is the centenary of Dr. Sarvepalli Radhakrishnan being observed in several ways at different places in the context of the several roles he played in an illustrious manner in his brilliant career.

Essentially however he was a philosopher par excellence. The Bhavan has significantly brought out an excellent 680-page anthology of his writings which

runs to 60,000 pages! May I say that this anthology reflects the essence of his writings.



DECEMBER 15, 1988

89

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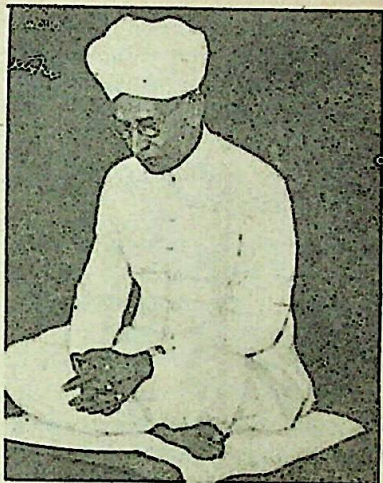
Application forms are available from any office, Chief Representative or Agent of Unit Trust and at all branches of commercial banks.

Small vertical text on the right margin.

I have personally known Dr. Radhakrishnan. He once told me when he was Vice-President of India that he advised the All India Radio to start the day with Suprabhatam! He once referred to his having been an Envoy in Moscow, when Stalin, the Arch Dictator complimented him as he put his hand on Stalin's shoulder: 'Alone among others, you are the one who spoke to me as man to man!'

I can say that Dr. Radhakrishnan played, frisked about with philosophical thoughts and concepts with such ease and freedom that one felt he was born for it! His range of thought was the whole world and not only India. He thoroughly enjoyed the game. I would call it 'Leela Vihar' for want of any English expression. The Sanskrit saying 'Vachamarthonudhavati' was literally true in his case. Words and expressions rushed forth like a mountain stream conveying what he thought incisively and eloquently. What he wrote was limpid, lucid and lovable. His approach was intuitive rather than only intellectual. And that is why it is enjoyable in addition to being strictly rational.

One more important aspect of Dr. Radhakrishnan's writings



is, he is ever conscious of the importance of the spiritual cravings and aspirations of the human soul. He was instrumental in founding the Centre for Religious Studies at Harvard and also of students studying religions living together on the campus with their families!

Open Dr. Radhakrishnan's writings wherever you like, you come across some beautiful sentences which linger in our minds. They are like independent themes for books.

For instance, I may quote the following:—

- (a) Real religion is life expressed and in depth.
- (b) Yoga is Discipline by which

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we silence the clamour of our senses and forms of intellect and awaken the spiritual in us.

- (c) Being needs non-being (before and after) for its manifestation!
- (d) Recover the spiritual dimension of life, the lack of which today has darkened the culture of the world.
- (e) Spiritual perception is integral insight.

Often enough while reading Dr. Radhakrishnan's writings one feels like ruminating on the dazzling brilliance of his intellect draped in the graceful English phrase of which he was master. He referred to wisdom, which alone he said, would redeem us, as different from Knowledge abounding. He bemoaned the crisis of Faith which has enveloped the human mind. No amount of secularist enlightenment brought about by modern science and technology can be a remedy. It is only the saving touch and dominance of spiritual values which can guide humanity to its destined goal of divine perfection.

How one wishes this Anthology to be read and studied by all our intellectuals!

— Dr. R.R. Diwakar

(TELUGU-HINDI)
VEMANA VANI

Translator Vemuri
Radhakrishna Murthy,
Publisher: Sat Sahithya Saha
Yogisandham, Gandhidarshan,
Pradarshini Prangan, Exhibition
Grounds, Hyderabad 500 001
Price — Not indicated.

Vemana (C. 17th century A.D.) is the South Indian Kabir and was a social reformer. He was born in a family of tillers in Andhra Pradesh. There is no authentic information about his place of birth. In his Padyams, he has indicated that his native place was Mookachintapalle and that his clan belonged to the Kaabi family. But in the Cudapah District, in a place called Katarupalle, there is a Math presided over by the descendants of Vemana. It is learnt that the Samadhi of Vemana is there. There is also a story that in his youth, Vemana was lusting after women and that he reformed himself when he was rebuked by his elder brother's wife. Some Padyams refer to this.

Vemana has thousands of Padyams to his credit. During tours he sang Padyams to suit each place for the edification of the

common people. C.P. Brown, an Englishman, for the first time, collected these and published them with his English translation. But researchers consider that there are a few interpolations in this.

Of Vemaṇa Padyams, only a hundred are there in the book under review and published with a Hindi translation. The exposition in Hindi is true to the import of the Padyams. When the Telugu Padyams are written in Hindi characters, pronunciation differs in some places, leading to wrong meaning. There is the need, to add notes to clarify the correct import. This may be attended to in the next edition.

— S.N. Sriramadesikan

RAMANASHRAMADA

PATRAGALU

(Kannada)

(Letters from Ramashrama)

Volume 2 by Suri Nagamma
(original Telugu) Translated by
Dr. K.A. Narayanan

Published by Ramana Maharshi
Centre for Learning, 40/41, 22nd
Cross, Lower Palace Orchards,
Bangalore 560 003. Pages
VIII + 167, Price Rs. 20/-

Suri Nagamma was one of the staunch devotees of Ramana Maharshi. During the period 1945 to 1950 she recorded with faith and fervour the significant happenings at Ramana-shramam. These records (which she aptly calls the events that took place in the sannidhi of the Bhagavan) were written in the form of letters to her brother, Shri D.S. Sastri. They are 273 in number and run into five volumes called Lekhalu in Telugu. Though the period covered is less than 52 months, Suri Nagamma and we the readers are fortunate enough to "live through," as it were, the best, the most significant and "prosperous" period in the history of the ashrama. For, it was during that period, the heyday of its glory and greatness, that the the largest number of earnest sadhakas came to Bhagavan. There were a number of laymen too with their mundane problems, physical ailments and domestic worries.

There were, besides, fools who came to scoff. But the great sage of Arunachala received all of them with love and compassion, cleared their spiritual doubts, answered their anxious queries and did not hesitate to

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chastise (quite harshly, at times as on page 69 and 128 for example) shallow-minded questioners.

The book, the second part of Suri Nagamma's monumental work, consists of 60 crisp and clear letters, covering the period December 1946 to July 1947. The ardent disciple has avidly and assiduously recorded certain personal anecdotes which throw a flood of light on the activities of the ashrama and on the mighty **advaitin** of Arunachalā. She has also recorded with equal ardour the sage's analysis and exposition of quite a number of philosophical concepts, religious practices and dharmic regulations.

Let me cite a few outstanding examples. The very first letter describes **Deepotsava**. The Maharshi, out of his infinite compassion for the vast con-course of **bhaktas**, sat in the incomplete and ill-equipped Jubilee Hall, braving the lashing rain even at 2 a.m. Even the spiritually great can have a fine and delicate sense of humour (Sri Sathya Sai Baba is a living example). This has been vividly brought out in letters 29, 30, 33 and others. In letter 49 (Pages 137-138) the Maharshi wields the

weapons of humour to make fun of the modern way of observing ancient **acharas**. Here he chooses **Kashiyatra** and castigates the present-day bridegroom who exploits the occasion to extract as many things as possible from the harried and harassed father of the bride!

There is God's plenty of **Viveka** and **Jnana**, of illuminating insights and succinct interpretations of many a difficult scriptural passage. Let me give a few examples to illustrate how many abstract concepts have been explained in a scintillatingly vivid manner: **Aksha** (Page 27), **Dravidasishu** (Page 33), **Thasyasshikhaya madhye Paramatma Vyavasthitah** (93) **Manonasha** (94) **Pada** and **Shiras** (107) and **Parecha Prarabhda** (14).

Every letter of Suri Nagamma speaks for her learning, her knowledge of Telugu, Sanskrit and Tamil and her deep interest in locating passages cited by the **Bhagavan**. Ramana Maharshi composed poems in Sanskrit and Tamil. Some of the extracts as on pages 28, 81 126, 157 and 167 are very illuminating. The allegorical piece on page 81 (**Happalada Hadu**) arrests our attention.

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Dr. Narayanan has knowledge of all the South Indian languages, besides English and Sanskrit, and his first-hand acquaintance with all our scriptural texts has made the Kannada version remarkably beautiful. I am using "remarkably beautiful" advisedly; Narayanan's Kannada is learned, his style racy and the sentences well-knit. I am sure a better translator of Suri Nagamma could not have been found. Even the footnotes bear the mark of a research scholar. The translator does enjoy, I am convinced, the grace and compassion of the Sage of Thiruvannamalai.

In my review of the first part of 'Letters from Ramanashrama' (Bhavan's Journal of July 1-15, 1982) I had made a few suggestions. Though my suggestion that a brief sketch of Suri Nagamma's Life be incorporated has been partly fulfilled by the Preface in the second part, the other suggestions have not been implemented. I still feel that a life-sketch of Ramana Maharshi, an alphabetical index of topics and personalities mentioned in the work would certainly enhance the worth and

value of the book.

Since the second volume has appeared after a lapse of five years since the date of publication of the first, I have yet another suggestion to make. As there are 273 letters in all (the first and the second volume account for 135 letters) the remaining 138 letters could be published in a single volume. This ensures the continued interest of the reader, the facility to verify things readily and inspires enthusiasm. The letters could be numbered serially.

The translator's work has received the deserved respect of the printer, too. It is very rarely that we come across a printer who does his work with devotion. The Proprietor of the Prabha Printing House needs to be congratulated on the format of the book, the types used and the quality of the paper chosen. The spirit that haunts a printing house since Caxton's time is conspicuously absent. That makes for easy, happy and satisfying reading.

Dr. Narayanan's book deserves to be owned and read by every Kannadiga.

— N. Nanjunda Sastry

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